

ILLINOIS CATHOLIC HISTORICAL REVIEW

Volume II

JANUARY, 1920

Number 3

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APPROBATION

The Archbishop and Bishops of the Province have indorsed the ILLINOIS CATHOLIC HISTORICAL SOCIETY and its work, and proffered their assistance.

Following are extracts from their letters:

I give hearty approval of the establishment of a Catholic Historical Society that will not be confined to the limits of this Diocese only, but will embrace the entire province and State of Illinois, and to further encourage this movement, I desire you to enroll me among the life members of the Society.

Sincerely yours in Christ,

GEORGE W. MUNDELEIN, *Archbishop.*

The Bishop desired me to write you that he is pleased to accept the Honorary Presidency, and cordially approves of the good work undertaken by the ILLINOIS CATHOLIC HISTORICAL SOCIETY.

Faithfully yours in Christ,

M. A. TARRANT,

Secy. to the Bishop of Alton.

I am glad to have your letter about the CATHOLIC HISTORICAL SOCIETY, and will gladly serve in the capacity suggested. This will be a depository and will fill a much felt need.

P. J. MULDOON, *Bishop of Rockford.*

The sole aim of the Society, namely, 'To make known the glories of the Church,' should certainly appeal to all our Catholic people. I confidently hope that the Society may meet with the generous encouragement it richly deserves from everyone under my jurisdiction.

EDMUND M. DUNNE, *Bishop of Peoria.*

I wish to assure you that I am willing to give you every possible assistance in the good work you have undertaken, and in compliance with your request, I am likewise willing to be one of your Honorary Presidents.

Wishing God's blessing, I remain,

HENRY ALTHOFF, *Bishop of Belleville.*

Illinois Catholic Historical Review

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REMINISCENCES OF EARLY CHICAGO*

SEVENTY-SIX YEARS A RESIDENT

Two years after Fort Dearborn had been abandoned as a garrison, my father and mother¹ came to Chicago to make it their home. The troops were withdrawn in 1837 from the Fort, but the building remained standing until 1856, at which time I was 13 years old. The City Charter was two years old at the time my parents arrived here and the population something over 4000. Some of our loop buildings today house about three times the population of Chicago at that time.

It may be interesting to know that the boundaries of the little city then were Jackson Street on the South, Ohio Street on the North, Jefferson Street on the West, and the Lake on the East.

Fear of the Indian attacks kept the first traders to locate here close to the Fort. In case of danger a dash was made for safety within the walls of the Fort.

With more settled conditions of life new settlers from the East selected as the most suitable site for dwelling the point at the junction of the North Branch of the River and the South Branch on the West Side. It was on the West Side, therefore, on what is now Canal Street, between Randolph and Washington Streets, that I was born, on March 2, 1843. Sometime later my father purchased a fifty foot lot on Jefferson Street near Van Buren, and putting the little house in which I was born on a wagon drawn by an ox team, moved it to the new location on Jefferson Street. In two years a one and one-half

*Read before the "Ambrose Woman's Club," Friday, October 24, 1919.

¹Michael and Ellen Kehoe, the parents of the writer came to Chicago in 1839. Mrs. Ellen Kehoe was a Finerty. This Finerty family was in no way related to the John F. Finerty who came to Chicago later and became prominent.

story addition was built in front and here we lived for fourteen years. From this location we moved to a very fine fifteen-room residence on the corner of 12th and Jefferson Streets. From this home I was married in 1864.² Today this property is in the heart of the Ghetto. Later my father purchased a home on Ashland Boulevard, and in this home my parents died, my father in May, 1890, at the age of 84, and my mother 10 weeks later, at the age of 81.

On arriving in Chicago, my parents went to the home of my mother's uncle, James Finnerty, where they boarded for a time. Mr. Finnerty kept a general store on the corner of State and Water Streets. Mother's cousin, Peter Finnerty, married the daughter of Jean Baptiste Beaubien,³ whose history is so closely interwoven with Fort Dearborn and early Chicago.

Two grandchildren of Jean Baptiste Beaubien still live in Chicago, James Finnerty and Mrs. Chas. Smale, whose maiden name was Josette Finnerty.

MEMORIES OF THE ILLINOIS AND MICHIGAN CANAL

About the year 1848, some eastern men came to Chicago and opened the Canal Land Office. Their office was over the crockery store of A. J. Burley on Lake Street near Clark. These men subdivided sections, named streets, and sold what were known as Canal Lands. Canal Street, on which I was born, had not been cut through as a street nor had it been named until then.

My father had the good fortune to get a position in the Land Office and later became Government Inspector of Canal Boats. In those days the Illinois and Michigan Canal was a living factor in Chicago life. I have lived to see in our day a revival of interest in this great waterway, as I lived to see the railroad, the canal's great rival, kill it in the years that have passed.

I remember my father's associates in the Canal Office and as I recall the names, it is like reading the roll call of Chicago's great pioneers. John H. Kinzie,⁴ Col. Oakley,⁵ John Wentworth,⁶ Dr. Wil-

² The writer was married on April 28, 1864 to Gilbert J. Garraghan who then was bookkeeper for Charles Follinsbee, the first large dealer in ice in Chicago, Gilbert J. Garraghan died in 1904. He and the writer were the parents of Rev. Gilbert J. Garraghan, S. J. of the St. Louis University and Doctor Edward F. Garraghan of Chicago.

³ For details of the Beaubiens see article in ILLINOIS CATHOLIC HISTORICAL REVIEW, "The Beaubiens of Chicago."

⁴ Son of John Kinzie the early fur trader.

liam B. Eagan,⁷ George Davis,⁸ Wm. B. Ogden,⁹ and Mr. Galoway.¹⁰ I knew these men well; Sister and I, when calling for father on Saturday, would be given gifts of pens and paper by any of those in the office at the time.

I remember during my father's term as Inspector that he was taken quite sick during the hot August days one year with a bilious attack. He was confined to his bed for sometime and I was delegated to act as Inspector. With book and pencil I took my stand at Van Buren Street Bridge and jotted down the names of the passing boats, together with the time that they passed through on their way up to the locks at Bridgeport.¹¹ Wrist watches were not in vogue in those days, but my instructions were to get the correct time from a clock in a little lumber office near-by.

SHOPPING IN THE EARLY DAYS

As a little girl I remember my trip to the post-office for the family mail. There were no letter carriers in those days. On going to the post office I would give the number of our box and from it would receive the family letters.

In the early days, the housewives used what was known as brewer's yeast to raise their bread. I can remember as a child of ten years going from my home on Jefferson Street to Lill & Diversey's Brewery with a pop bottle for a week's supply of yeast. Lill & Diversey's Brewery was on the North Side.

INDIANS NUMEROUS

On many occasions when a child, I have seen Indians lying beside our fence. Mr. John H. Kinzie being a fur trader had close

⁵ Lieutenant Col. Eugene H. Oakley, of the sixty-fifth regiment, Civil War.

⁶ Familiarly called "Long John," editor of the *Chicago Democrat*, Mayor and Congressman.

⁷ Much noted for his oratory and rapid accumulation of wealth through land speculation.

⁸ An early business man and property owner.

⁹ The first mayor of the City of Chicago. The settlement was made a city in 1837. Prior to that time it had been under village organization. Thomas Joseph Vincent Owen, was the first President of the Board of Trustees of the Village of Chicago. Ogden was one of the most prominent men of Chicago for several years, a large property owner, a railroad builder and a captain of finance and industry. He was noted as a generous friend of the Church.

¹⁰ James Galloway came to Illinois from Ohio in 1824 and became prominent at an early day.

¹¹ Bridgeport was a "nickname" given to a locality, then outside the city limits and lying around Archer Avenue and Halsted Street.

acquaintance and business dealings with the neighboring tribes. When they came into the city, he would accommodate as many as possible in his home, and the remainder would be sent out to the old well-known Bull's Head Tavern. This famous tavern, the precursor of the Auditorium and the Blackstone, was situated on Madison Street, near Bishop Court. On this site later the Washingtonian Home stood.

My father often hired one of Cady's cabs, two-wheeled vehicles they were, to take us out to the Tavern. As the road was the usual country road, of those days, many a time our cart would be sunk hub deep in the mud and father would find it necessary to get out and help it out of the rut.

THE CHOLERA EPIDEMIC

I remember the cholera epidemic of 1849 and 1850. Many of our neighbors died of the disease and several times I saw the remains placed in pine boxes and carted away in wagons. The supply of coffins and hearses was not sufficient for the occasion. It was the custom after a case of cholera to carry the bedding out on the prairie and burn it. During the epidemic we were supplied with little bags of camphor which we wore on strings around our necks.

SCHOOL DAYS

The first school that I attended was the old Scammon School on West Madison Street, near Halsted Street. Mr. Austin D. Sturtevant was the principal and Miss Hoisington his assistant. Mr. Frank Lombard, of the famous Lombard brothers, was the first singing teacher. Many a time the children would meet him at Madison Street Bridge and carry his fiddle case for him. The people of Civil War days will recall how much the Lombard brothers did to lighten the hearts of our people in those days by their songs.

In October, 1855, I attended the Foster School on O'Brien Street near Twelfth Street for six months. In June, 1856, I took the examination for admission to the High School. It was the first examination held in Chicago for admission to the High School. I was the first pupil to pass the entrance examination from the Foster School, and I was the only one to pass that year. The examination was held in the Dearborn School on Madison Street. Albert Lane, then about 14 years old, came from the Scammon School to try the examination. He passed and was admitted to the high school. Later, as Super-

intendent of Chicago Public Schools, his reputation became nationwide.

I still belong to the Foster School Alumni. At the last reunion only three of the Class of 1855 remained—William P. Henneberry, John Fitzpatrick and myself.

THE EARLY CHURCH

My recollection of the first Bishop of Chicago—Bishop Quarter—is to see his remains lying in state in the new St. Mary's Church, built shortly before on the southwest corner of Wabash Avenue and Madison Street. This was in 1849. I have lived to see Chicago's Bishops and Archbishops in succession since.

The land on which the first Catholic Church was built in Chicago was given for that purpose by Jean Baptiste Beaubien. On this site—the corner of Lake and State Streets, the first St. Mary's Church was built. It was a little frame structure. Later his building was moved to the southwest corner of Michigan Avenue and Madison Street. After the erection of the new brick church on the southwest corner of Wabash Avenue and Madison Street, the old frame structure was again moved, this time back of the new church on Madison Street, and was then used as a parochial school for girls. When the building stood on Michigan Avenue and Madison Street, it was used as a boy's school during the week. I recall a few of the boys who attended that school, among them Rev. James McGovern, Rev. Edward Gavin, Col. James Mulligan, and Bishop John McMullin.

ST. XAVIER'S ESTABLISHED

If I remember rightly, it was in 1848 that Bishop Quarter sent east for six Sisters of Mercy to take charge of an academy that he had built. It was a two-story brick building and called St. Xavier's Academy. It was the first private academy in Chicago, and was patronized by wealthy and prominent families—the protestant girls had the majority in the school. It was located next to St. Mary's on Wabash Avenue, until the fire of 1871, when it was removed to the corner of 29th Street and Wabash Avenue. Later the institution was removed to 49th Street and Evans Avenue, where it stands today, a prosperous institution.

Among the pupils of St. Xavier's Academy and Boarding School in the days that I am recalling, were two daughters of Chief Robinson

of the Pottowatomi tribe of Indians. I must say that the two girls—Cynthia and Mary Robinson, were the best behaved girls in the school. They were in every way a credit to the school. The chief and his wife would often come in from the Reservation at Desplaines, in 1852, and stop at the convent all night. In the morning they would walk around the grounds wrapped in their blankets, much to the delight of the girls, to whom they were objects of curiosity.

Two other girls attended St. Xavier's that same year—girls whose names in years following were frequently to be seen on the front page of every daily paper. These girls were Victoria and Tennessee Claflin. Their mother kept a boarding house on Madison Street, near Clark Street, and on the door hung a large sign—"Vapor Baths." Later in life these sisters created considerable excitement by their lectures on Woman Suffrage and Free Love—carrying their theories to Europe, they continued their sensation careers for some time. Later, both married, the older becoming Mrs. Victoria Claflin Woodhull Martin, while Tennessee became Lady Cook. In later years they returned to New York, opened a bank and caused some excitement on the Stock Exchange.

I heard Tennessee lecture in Chicago in 1912. Her subject was Woman Suffrage. How vividly I recall her as a child. She was very delicate and often went off in what her sister called a trance. Victoria would run for a cup of water, dash it on her sister's face and revive her.

Another pupil of those days made history of a different kind. Catherine Carroll was a pupil of St. Xavier's in those days and later in life, as Mrs. — Foley, became the mother of Rev. William M. Foley, pastor of St. Ambrose.

If I remember correctly, it was in 1850 that my older sister, Mary Ann, started to attend St. Xavier's Academy, Mary Ann Murphy and Abbie Morrison, the daughters of neighbors, likewise attended at this time. We lived on Jefferson Street near Van Buren and as there were no street cars, they usually walked to school. Later I joined the school and I can recall our pleasure when my father or Abbie Morrison's father would call for us in a two-seated buggy. There were at the time four bridges connecting the West Side with the South Side. These bridges were on Van Buran, Madison, Lake and Randolph Streets. I recall a ferry at Rush Street. That was used by people crossing over to the South Side. One morning at 8 o'clock, the ferry boat tipped over, with the result that a few persons were drowned.

St. Xavier's pupils were not among the victims of the accident as it was too early for our North Side pupils to cross.

Amongst my early schoolmates were: Isabelle Pinkerton, Rose Eliza Gavin, Marian Nugent, who became the wife of Col. James A. Mulligan, Alice Nugent, Catherine Michie, the wife of David F. Bremner, both husband and wife still living, Mary and Maggie Walsh (Maggie became the wife of Doctor Henry Guerin), Harriett McDonnell, Katie and Mary Cure.

THE FIRST BOOK STORE

John McNally was the pioneer book man of Chicago. Long before any other person or firm dealt in books, papers and periodicals John McNally conducted a store on Dearborn Street, between Randolph and Washington, adjoining Rice's Theatre. He was established early in the fifties and dealt in books and all kinds of periodicals. It was with McNally that John R. Walsh, afterward to become so famous as a newspaper man and financier made his start. After working for McNally for some time young Walsh opened a stand on Madison Street securing books and periodicals from McNally, and prospered in the business. This McNally was in no way related to or connected with the man of the same name who came much later and was connected with the Rand-McNally Company.

Charles McDonnell at about the same time or soon after opened a Catholic Book Store on Market Street, north of Randolph Street.

DANCING ACADEMY

Contrary to statements frequently made, Martine's Dancing Academy was the first dancing school of any importance in Chicago. I remember the academy well. It was situated on Clark near Monroe. It was conducted by Mr. Martine and a Mr. Burnique and his wife who was Libbie Brannigan, the daughter of a tailor in business here at that time were instructors. The assemblies of the dancing academy which were held once a week were notable affairs in Chicago.

THE MILITARY

In 1850, several companies of soldiers were organized in Chicago, among them the Montgomery Guards, the Shields' Guards, and the Emmett Guards—probably as well equipped as the guards of our own day when one considers the changes that time has made in our mode of life.

There was also that splendid organization known as the Highland Guards, which contained among others my good friend Mr. David F. Bremner, who later served with much distinction during the civil war.

On reviewing day quite often the guards would serenade the convent. The rule of etiquette on such occasions was to draw down shades. This was as great a disappointment to the young lady boarders as it was to the soldier lads. Little Dan Cupid was as active a member of the community seventy years ago as he is today. I believe the only persons satisfied with the shrouded windows were the good nuns.

ST. PATRICK'S CHURCH

I remember when St. Patrick's Church, a small frame structure, stood on the southwest corner of Randolph and Desplaines Streets, Rev. Father McLaughlin was the first pastor. It was only a few years until the congregation was able to build a splendid brick structure on the corner of Adams and Desplaines Streets, where it still stands. Today it ministers to the needs of a far different congregation from what it did in those days. With its noonday services, its missions and societies, it is doing good work among the poor and the outcasts.

In my 76 years of life I have seen Chicago grow to rank with cities of the old world centuries old. I have seen during my span of life the first railroad, the first street car, the first theatre, all to become a part of Chicago's life.

It is said that all Chicago turned out in procession when Jean Baptiste Beaubien brought the first two-wheeled pleasure carriage to Chicago. I have lived to see Chicago pass through all stages of surprises at new inventions of locomotion, including the crowning wonder of flying through the air. I have seen the home fireside lighted by the candle, the kerosene lamp, the illuminating gas and finally the electric light.

I have lived to see wonderful things developed in the city of my birth, and for the health and happiness I have enjoyed among these wonders and blessings, I thank God.

BEDELIA KEHOE GARRAGHAN.

Chicago.

THE NORTHEASTERN PART OF THE DIOCESE OF ST. LOUIS UNDER BISHOP ROSATI

(Continued from October, 1919)

III. REV. JOHN McMAHON AT FEVER RIVER

The Black Hawk War came to an end in the Fall of 1832 and opened the Rock River country, just south of Galena, to immigration. Galena must have a pastor, and the person fixed on was the Rev. John McMahon, a priest only lately ordained at the Barrens. It is a strange, pathetic career that we now must place before our readers in rapid sequence. John McMahon and his wife Judith emigrated from Ireland to the United States about 1825, but having no children and desirous of a higher life, determined on a separation, he to enter the holy priesthood and she to become a Dominican nun in Ireland.²³ With the consent of Bishop Rosati, Mr. McMahon entered the Seminary of St. Mary's at the Barrens, whilst Judith his wife returned to Dublin. But, as Bishop Rosati writes, November 6, 1828:

Mrs. McMahon, not being able to pay the sum required for admission into any of the Religious houses of the Dominican Order in Ireland, has been entrusted by the Archbishop of Dublin with the care of the Penitents' Asylum, Townsend

²³ We subjoin the original letter of Bishop Rosati to Bishop Murray of Dublin, dated September 28, 1828:

Joannes McMahon et Juditha Wagry, non modicae pietatis conjuges, ex Hybernia aliquibus abhinc annis ad Foederatas Americae Septentrionalis Provincias commigrarunt. Post aliquod in statu conjugali tempus laudabiliter transactum, perfectioris vitae amplectendae studio, communi consilio, nulla liberorum cura, quibus carent impediti, separationem thori decreverunt, et in suscepto proposito Dei adjuvante gratia perseverant. Judith Religiosam vitam cogitans in Hyberniam reversa est. Johannes vero in nostro Sanctae Mariae ad Sylvam Crematam Seminario secundum annum agit, scientiis homini ecclesiastico necessariis acquirendis intentus. Quum autem ad sacros ordines juxta canonum praescripta promoveri minime possit quin mihi tum de ejus uxoris, quum de ejus Ordinarii consensu constet, Amplitudinem Tuam precor ut praefato Johanni McMahon Dubliniensis diocesis per litteras quas dimissoriales vocant concedat, ut clero Sancti Ludovicensis diocesis aggregari, atque ad ordines promoveri possit. Ad consensum vero Judith uxoris ejus quod attinet, quum in re tanti ponderis nullae unquam cautiones superfluae esse videantur, faveat Amplitudo Vestra ejus voluntatem, vel per se vel per aliquem ad hoc delegatum sacerdotem explorare, atque consensus praestiti litteras testimoniales ad me transmittere.

Amplitudinis Vestrae.

Street, Dublin. She will make a vow of perpetual chastity to facilitate the dispensation for your being promoted to holy orders which I shall ask from Rome.

Demissorials arrived from Dublin April 17, 1829,²⁴ and dispensation being granted by Pope Pius VIII, John McMahon was ordained by Bishop Rosati on November 20, 1831, together with that indomitable servant of God, Peter Paul Lefevre. On April 13, 1832, Father McMahon obtains permission to build a church at Baily's Landing, about eighteen miles below St. Mary's, in Missouri. Here is the brief letter telling of Father McMahon's first success in the ministry:

ST. MARYS, March 27, 1832.

RIGHT REV. FATHER—I went on Sunday last to a place on the bank of the river called Baily's Landing, situated about eighteen miles below St. Marys, the inhabitants of which with unanimity have agreed to build a church immediately; provided it meets your approbation. I replied that I had no doubt of that, and further that there was a probability that you would also subscribe five dollars towards the undertaking. I promised two dollars, which will exhaust my purse. The church is to be thirty by twenty-five for the present, the Catholics being only few. But it is presumed that many Protestants will attend each Sunday so that a priest may have it in his power to attend the settlement. I marked out the ground for the erection of the church on a beautiful mound within about five hundred yards of the river, and thus far have consecrated it to God, in whom I hope for the future blessing of the humble beginning. Have the goodness, my beloved Father, to signify your ideas on the matter by the post returning, if possible, and thereby confer a new favor on one who loves you with the most tender and obsequious regard, and your Lordship's servant,

JOHN MCMAHON.

Bishop Rosati granted the permission on condition that there be a piece of land set aside sufficient for the purposes of a parish; and he subscribed \$5.00 as we learn from the letter of April 13, 1832.

On August 22, 1832, Father McMahon, the priest of less than a year's experience, was appointed pastor of Galena and Prairie du Chien, whilst his fellow student, Peter Paul Lefevre, was sent to the wilds of northeastern Missouri with his residence at St. Paul's, Salt River. Bishop Rosati must at an earlier date have intimated to Father McMahon his destination for the northern mission, for on July 28, 1832, the bishop received the following letter from him at the Seminary:

RIGHT REV. FATHER—It may be unnecessary to call your attention to the possibility, nay more, the probability, of the river at St. Louis being so shallow

²⁴ Pope Pius VIII granted the faculty for ordination, *remota quavis occasione conversandi cum Juditha Wagry, uxore, libero consensu praestito.*

in a few weeks from this period, as to render the practicability of my pre-meditated trip upwards totally void; add to which, the river above may become frozen. I therefore, relying on the goodness which you have ever evinced in wishing to accommodate all, beg the favor of your order by the returning post, to prepare immediately for the intended journey. I am impelled to thus humbly yet confidently address you on account of the above assigned reasons, in conjunction with the disagreeableness of my situation, which is every day becoming more irksome, and in such a degree that it appears impossible for me to continue any longer in it subject to present arrangements. I shall commence packing up my few articles of apparel, etc., etc., forthwith, in order that, upon the receipt of your commands, I may be enabled the sooner to comply therewith.

Your obedient servant,
JOHN MCMAHON.

The bishop answered on August 7, 1832: "You must come to St. Louis as soon as possible not to lose the opportunity of the steamboats that yet go up to Galena. Take notice that you will go alone. When there you will see if the inhabitants of Prairie du Chien are able and willing to support a priest."

By August 27 Father McMahon is on his way to his destination, sending a letter from what was then called the Foot of the Rapids, near Keokuk. But from now on we will let the zealous, perhaps over-zealous, Father tell his own story in his simple, earnest way that has a pathos all its own:

August 27, 1832.

RIGHT REV. FATHER—Have the goodness to employ Martin,²⁵ or some other person, to procure me a tin box, which you will please have filled with hosts, large and small, which I forgot to supply myself with ere I left the city; and also a pair of large smoothing irons, that I may hereafter make the hosts myself, and finally one-half pound of beeswax. All of which, if sent to Mr. Walsh, will be forwarded to me with my trunks and horse which I hope have arrived ere this at St. Louis. A dialogue on the real presence, which passed between an intelligent passenger and myself on our way hither, may be somewhat entertaining to some of Mr. Taylor's readers; if you think so, I am determined to lend it you, on my arrival at the destined place; you will please hand it him for insertion. We have got as far as the foot of the Rapids, against which we shall begin our struggle on Monday.

I am in good health and spirits thus far, and your Lordship's affectionate servant,

JOHN MCMAHON.

Under date of May 19, Bishop Rosati notes in his Letter-Book: "Mr. Taylor leaves Hartford; Catholic Press will be published in

²⁵ Brother Martin Blanea, the companion of Fathers De Andreis and Rosati in the first caravan sent over from Bordeaux to Missouri.

St. Louis by July 1, 1832." Deodat Taylor and his brother Francis were converts and men of superior talents. The paper published by Taylor antedated by two years the first appearance of the "Shepherd of the Valley." We know of no copy of the "Catholic Press," or whatever name Mr. Taylor's paper bore; yet from Father McMahon's words it appears that it was the earliest Catholic paper west of the Mississippi River. An interesting anecdote concerning Deodat Taylor is found in Shea's "History of the Catholic Church in the United States," Vol. III, p. 156. But, to return to Father McMahon, we will give another letter dated:

GALENA, September 27, 1832.

BELoved AND RIGHT REV. FATHER—I would have written ere this, were I not prevented by being continually occupied in my ministerial avocations. I have baptized and received two Protestants into the Church—one man and one woman, and baptized several children, the parents of whom are Protestants, and ferreted out some of the old careless ones, and got them to confession, some of whom have not been there for fourteen years. The enclosed \$10.00 I received from a man to whom I granted a dispensation from the banns of matrimony. His case was a desperate one, having lived with his present wife before my arrival for three years. He is a Catholic, she a Baptist. However, I baptized her conditionally, having previously instructed her in the rudiments of our holy religion, with which she seemed to be much moved; but upon the whole I had to do the best in my power to get them married. I have been also about forty miles in the interior of the country, where I had to marry a couple who were also living in the state of sin for a long time, and have had children, some of whom I baptized. This affair giving much scandal in the neighborhood, I concluded it as quickly as possible, without any requisition relative to the banns or anything else, but gave them some instructions in the presence of a considerable number, who assembled upon the occasion, and departed. They speak of building a church there for me. I am extremely bad off for my trunks, having no clothes, nor books to consult. The place is getting very cold, to guard against which clothes are essential. I have none, and no money to buy them. People are talking of building a church here. I am at present tolerably well. They have employed a man to attend me, so things may be better after some time. Pray, beloved Father, that God may strengthen me with His grace to promote His honor and glory and the salvation of those over whom He has placed me. I am called, therefore accept of the affectionate wishes for your health, etc.

J. MCMAHON.

Conditions must have improved somewhat after this; perhaps Father McMahon learned the trick of placing his necessities before his people, so that they could no longer disregard them. In his next letter he strikes a more cheerful note:

GALENA, October 4, 1832.

RIGHT REV. FATHER—I wrote you some days ago, giving a hasty idea of my success so far. Since which time the people have rented for me a commodious

house, which will suit for the two-fold purpose, a church and apartments for the priest, until they can get able to build a new one. I have now got carpenters at work making some necessary alterations. I beg of you to send me some ornaments for the altar, particularly a picture, if any be to spare, and also a missal. I have a small one, but it is inconveniently so. I am kept continually going; so there is not much danger of getting the gout, and from the cholera, O Lord deliver us. I have lost only one of my flock as yet, but several of the mushroom sects have been its victims. My health is still good.

Is it permissible to suffer the man and wife to stand as god-father and god-mother for their neighbor's child at baptism? It seems a simple case; but to save my life, I cannot satisfy my mind on it, having no books to consult. This is the only difficulty that has occurred to me so far. Yesterday I got information that a young man, a Catholic, has been associated to a woman by a civil magistrate; the woman has a husband alive, but got from him a regular divorce, to which the husband, however, never gave his consent. He is, I believe, a Protestant, but if she be a Catholic and wishes to get married by me, what must I do? Her former marriage was also before a squire. I have sent for the young man who lives at a distance of about twenty-five miles. If he does not come, I shall go to him and endeavor to get him to leave her and, making her some compensation, get from her hand, in the presence of witnesses, a total discharge from any claim on her part hereafter on or against his person. But I shall be governed by your instructions, which I hope to know soon, as the sin continues, you know, every day becoming more red.

Beloved Father, pray for your servant,

JOHN McMAHON.

The cholera, of which we meet the first mention in the foregoing letter, spread terror and desolation through the entire West from the autumn of 1832 until the end of summer, 1834. Strange to say, the appearance and progress of the dread disease did not seem to present any evidences of infection or contagion.²⁶

GALENA, November 16, 1832.

RIGHT REV. FATHER—Your two letters dated 18th ult. were received a few days ago; that contained your permission for the use of flesh meat on the Friday, etc. I read it to the people assembled at Mass on Sunday, agreeably to the requisition thereof. We have had no cases of cholera here now for some days throughout the whole of the mortality. I continue thankful to my God for having spared the whole of my congregation except one, who, it is believed, died by her own want of timely care of herself. I called on last Sunday a meeting to ascertain what I had to depend on for my support. A list was found which contains the amount and individual names, who subscribed about \$360.00. I told them I wanted a sum immediately to buy my winter's wood and some clothes, but none has yet come. Winter is already commenced here, and no wood nor warm clothes. I have been sent for to go to General Dodge, about seventy-two miles from Galena, through a bad and cold country. If I can procure any mode of conveyance, I purpose starting next week. I received also your letter giving

²⁶ *Western Annals*, p. 801.

an account of the death which took place at Dublin. For your kind attention in this particular, as likewise for every other connected and relative to my solicitude, accept the breathing of a grateful heart.

Our little church is crowded every Sunday with a few of all the town's people. I look forward to better times, but at present my situation is not to be envied. I expect, if God spare me, to see you about next April, if I can get as much money together as will pay expenses. I have been thinking of selling my books by auction to get some money. If you have any masses, send me a few. If not, I shall do the best I can. I have not been able as yet to go to Prairie du Chien, having no horse, etc., etc. I sent the people thereof word of my arrival here, saying that if they wanted my spiritual assistance, they should provide some mode of conveyance, and I would go to them. I have been told that a French priest has been there for some time, and that he said, when interrogated, he would stay there all the winter. I cannot learn who he is or where he came from. If I stop here and keep my health until summer, I may be enabled to go then; but at present I am pretty busy. The box which contained the hosts was so well packed and so light, the people at the river, when the boat landed, enquired what was in it. I told them in a loud voice, it contained bank notes. That through General Jackson's veto they became of so little use, that the Bishop thus sent them to all his clergy in order to get rid of them as soon as possible, which caused a loud and general laugh.

With most profound respect and heartfelt love,

I am your servant,

JOHN MCMAHON.

On account of the prevalence of the cholera, Bishop Rosati had granted dispensation in regard to abstinence from flesh-meat even on Fridays. The remark about "the death which took place at Dublin" refers to the death of Mrs. McMahon, concerning which the bishop had written to the priest. The joke about the bank-notes is a gentle reflection on President Jackson's veto of the charter of the Bank of the United States in July, 1832. Father McMahon was of a naturally cheerful disposition. But Galena was a lonely place for a priest who had always enjoyed the company of educated people, and the one person that came to cheer his loneliness, a student from the Barrens, only added grief and vexation to his other burdens.

GALENA, January 13, 1833.

RIGHT REV. FATHER—I am sorry on one account of being so far from you as respects space, and that is the possibility of being altogether forgotten by you. Not a single word have I been favored with for six weeks and more. Were you aware of what comfort your letters give me, I know your goodness would induce you to repeat them often. Lent is at the door. If you deem it proper to make any new regulations thereto, pray inform me thereof. I have nothing particular to communicate except the arrival of Mr. Ratigan from the Barrens some weeks ago with the consent of the Superior as he informs me. He hopes, with the salubrity of the air here to recover his health soon and be able to resume his

studies. However he has ever since his arrival been confined to his bed, but is now in a state of convalescence. His expenses to this place amount to twenty-six dollars, to which add doctor's fees, etc., etc. Since he came here I have been obliged to open a small school to make out a living. The people are so poor after the war that they with difficulty can live themselves; but next year it is thought will be better. I also want an *Ordo Divini Officii*, for which I shall pay you when I can get as much money as will bring me to St. Louis. My health is tolerably good.

I remain, beloved Father, with profound respect and great affection,

Your devoted servant,

JOHN McMAHON.

The Letter-Book of Bishop Rosati alludes to a letter sent to Father McMahon at Galena on the fifth day of February, 1833, but the space is left blank, probably to be filled in later. Father McMahon alludes to it on March 3, as we shall see.

GALENA, February 14, 1833.

RIGHT REV. FATHER—I am painfully obliged to inform your Lordship that Mr. Ratigan has left my place, having previously abused me much in the presence of a lad who stops with me for his education. I made him no reply and only mention the matter now through a sense of duty. At the same time I attribute the little anger, of which he showed some signs, to the debilitated state of his head occasioned by his long sickness. More of this when I go down. I received on Friday in due form a lady of quality into the Church, and today received a visit from one of the principal prostitutes of the town, attired in all her grandeur. A person who knows her, coming in after her leaving me, told me all about her mode of living hitherto. However, during her stay, I gave her some instructions and advice, lent her a book to read and dismissed her until next Tuesday when she promised to come to confession. I delivered three discourses on several Sundays on the nefarious practice of gambling, on which God has been pleased to evince his approbation; for immediately after the cards and card-tables of the different houses in the town were upset and committed to the fire. If God grants me the like success in overturning the rendezvous of iniquity called bad houses, I shall call my time well spent indeed. Mr. Ratigan received a letter from Pittsburg requesting him to go there soon. His brother spoke to Bishop Kenrick (of Philadelphia) to take him under his care, to which the Bishop answered that he would have no objection, provided he would get an *exeat* from you. So it is possible he may apply, but where he is now I know not. Tomorrow will be Quinquagesima Sunday. I have received no instructions yet relative to Lent. I am busy all the time, which is very desirable to

Your servant indeed,

JOHN McMAHON.

Vice of all kind was rampant in the town filled with wild adventurers. But Father McMahon, nothing daunted, returned to the attack again and again, with some success, it seems, in changing stony hearts, as the next letter would testify:

GALENA, March 3, 1833.

RIGHT REV. FATHER—The receipt of a letter from you a few days ago, administered to my soul much consolation. I did not despair of receiving such exhilarating comfort from your fatherly solicitude and attention, but I was really somewhat dejected. On Quadregesima Sunday I administered the Sacrament of Baptism to a young creature, who has hitherto been progressing through the most vile path of immorality. In the course of my instructions on the Sacrament, I called her the Magdalen of Galena. Two of her former suitors were present, whose countenances seemed to speak disapprobation at being thus deprived of a companion on their road to perdition. My instructions after Mass were on the Epistle of the day, at the close of which, looking steadfastly at these heroes of iniquity, I exclaimed in emphatical language: let the night stroller now divest himself of the works of darkness and put on the armor of Light, Justice, Sobriety, and Chastity. Say, ye candidates for perdition, what have you hitherto been doing, what is your mind now plotting, though curiosity detains your person here? Shall I answer the question for you? Adding further iniquities to the black catalogue of your crimes, which, like an accumulated heap of stubble, the Justice of an offended Deity will one day set fire to, when you shall burn, if you repent not, for all eternity. One of these sinners has signified his wish to be instructed. I also received publicly into the Church a few days ago a lady of respectability, in the church, and have now more under a course of instructions. One of the noted gamblers has also come forward, and is about getting his family baptized. He has already put down his name as a subscriber to my support. The Rosary I say every evening during Lent, after which I give an instruction. The Catechism I teach every day to the children, some of whom I am preparing against Easter for their First Communion, and every Sunday I preach to a crowded audience, thus far, thanks to God. I feel my health somewhat shaken and have taken the liberty to take a little bread every morning with a cup of coffee, which I hope will not displease you. I have much to say, but am limited as to time. Remember me and beg of God that He may make me meek and humble of heart. While I am yours, and ever will be, affectionate and humble servant in Christ,

I am,

JOHN MCMAHON.

Most submissive to the laws and precepts of Holy Church, Father McMahon would not brook any interference with his spiritual authority from laymen, however powerful they might be.

GALENA, March 17, 1833.

RIGHT REV. FATHER—Ever happy in having it in my power to communicate any and every thing which has a tendency to comfort you, I embrace the opportunity which Mr. Tool offers to inform you that every week adds to the Galenian Church. Since my last I have received one more of the unfortunate girls of the town, who is now undergoing the preparatory steps toward becoming a good Christian. I have much hope of her continuance, but the people in general are of a different opinion and seem not quite pleased that she has been thus far countenanced, but I laconically replied to their insinuations that I am determined to do my duty at the point of the sword, and that I could not suffer

any laymen to dictate to me. Ever since they are silenced, and the poor girl is every day growing more fervent, etc. An Episcopalian lady makes her first communion today. I feel confident that she will make a good R. Catholic. Mr. Ratigan has returned from the country and has humbled himself and earnestly asked my pardon for what he did, which I immediately and willingly granted. The person that owns the house, that I at present occupy as a church, has given notice for us to quit it. What will be done, I am not at present able to say; but I know the people are too poor this year to build one. I shall see you, God willing, some time in May. The health of the people, generally speaking, is good; mine is not as good as it has been. Pray for me, my Beloved Father, and accept the assurance of the sincerity of

Your servant,
JOHN McMAHON.

This pathetic letter was the last Bishop Rosati was to receive from Father McMahon. On June 19, 1833, he died at Galena, without a priest to cheer his last hours. It was the cholera that struck him down, just ten months after his coming to Fever River, a martyr of his devotion to duty and of his love for poor, wayward souls.²⁷

IV. BRIGHTER PROSPECTS

From a brief note of Father Charles Quickenborne, S. J., it appears that Father Wiseman was sent to Galena immediately after Father McMahon's death, probably to attend to the funeral. Certain it is that Father Charles F. Van Quickenborne, S. J., spent a few days in July, 1832, at Dubuque and Galena in order to make arrangements for the development of the religious possibilities of both places. Dubuque as a village is coeval with Galena; as a trading-post, however, it is much older, being visited and explored for its mineral wealth as early as 1786 by Julien Dubuque, who two years later obtained from the Indians a grant of 140,000 acres of land. Here M. Dubuque built his trading-post, around which the city that bears his name was to rise and flourish and prosper. Up to 1835 only three visits of priests at Dubuque are recorded, and no serious move had been made to form a religious establishment. But now, with the return of order and the opening of vast tracts of land to settlers, the time seemed propitious. Meetings were held at Dubuque and at Galena, of which Father Van Quickenborne, S. J., has given a full account:

²⁷ Father McMahon's earthly remains were buried in the public cemetery of the town, but, as Father Mazzuchelli tells us in one of his letters, they were disinterred and together with the remains of Father Fitzmaurice laid to rest in the Catholic Churchyard of Galena.

July 19, 1833.

MEMORANDUM LEFT WITH JAMES FANNING AT DUBUQUE

At an aggregate meeting of the Roman Catholics living at the Dubuque Mines on the 14th of July, 1833, the following resolutions were unanimously adopted:

1. That, as it is the general wish that a Catholic church be built in this vicinity, the permit shall be obtained in the name of the Right Rev. Dr. Rosati, Bishop of St. Louis.

2. That, as a majority of four have declared the town of Dubuque or its vicinity to be the most suitable neighborhood for the contemplated church, the designation of the precise spot shall be left to the decision of the committee to be appointed, or a majority of these.

3. That the following gentlemen do form the said committee: viz., James Fanning, James McCabe, Patrick O'Mara, N. Gregoir, and Thomas Fitzpatrick. Mr. James Fanning was unanimously chosen treasurer, into whose hands the subscriptions and donations shall be paid; of which moneys received and expended an account shall be given by the same treasurer to the clergyman appointed by the Bishop to the congregation.

4. That the said committee shall have power to nominate a president out of their number, and he or two of its members to have power to call for a meeting of the committee, and a majority of them to be a quorum to transact all the business relative to the building of the church.

5. The building to be raised by the subscriptions of the Catholics at this place and to be as follows: A hewed log building, 25 feet by 20 feet, and 10 feet or 12 feet high, with a shingle roof and plank floor, with four windows each having 28 lights of 8 by 10 and shutters, the door to be 8 feet by 5 feet.

From Dubuque, Father Van Quickenborn crossed over to Galena for the purpose of placing that congregation on a solid financial basis. The people were willing, and a good start was made, as the following document, signed by Father Van Quickenborn, would indicate:

A COPY OF THE SUBSCRIPTION PAPER FOR GALENA LEFT WITH NICHOLAS DOWLING

The enclosed five acres of ground near Galena having been made over by Patrick Gray to the Right Rev. Dr. Rosati, Bishop of St. Louis, for the purpose of raising thereon a church and a house for the officiating clergyman, the inhabitants of this town and its vicinity are respectfully requested to give their assistance towards the accomplishment of so estimable an object.

The frame building in contemplation is to be 25 feet by 35 feet. The moneys to be collected by the committee consisting of five gentlemen, and they to give their accounts to the clergyman sent by the Bishop to the congregation. Therefore we, the undersigned, do oblige ourselves and assigns to pay within six months from this date the sums annexed to our respective names.

Galena, 19th of July, 1833,

C. F. VAN QUICKENBORNE.

Patrick Gray, Blockhouse	Leopold Massner	\$ 10
Laurence Ryan, pd. \$20.....	Patrick Colligan	10
Alexander Butterworth	Laurent Robidoux	10

James Nagle	25	Kiernan Murray	10
Michael Murphy	10	Pat. Sullivan	5
John Reily	10	James Murphy, \$10	
Patrick Murphy, paid.....	10	Dennis Murphy and Pat. S.....	25
Claymore Le Page.....	5	John Ryan	10
Thomas Drum	20	*Dennis O'Neil	5
Martin Gray	20		
			<hr/>
			\$ 85
	\$140		140
			<hr/>
			\$225
		Promised sums which can be relied	
		on.....	200
			<hr/>
			\$425

MEMORANDUM LEFT WITH NICHOLAS DOWLING AND PUBLISHED IN THE CHURCH
OF GALENA

1. The Catholics of this country, to whom great praise is due for their liberality in the support of religion, are respectfully requested by the underwritten to persevere in these laudable sentiments, and to pay the subscriptions they may have made heretofore for the support of the late Rev. Mr. McMahon, some of which have not as yet been paid. The proceeds of these subscriptions will be employed, 1st, in paying the debts contracted by Mr. McMahon and not paid. 2. In raising the building of the contemplated church, or for the support of the clergyman who, it is hoped, will be sent by the bishop.

2. The debt contracted by Mr. McMahon amounted to \$273. It is hoped that the sale of furniture which is in his house, including horse and dearborn, will cover this sum. However, as these things are sold sometimes very cheap, it would be very desirable in that circumstance that they should be bought for the use of the next clergyman, and in this case the payment of the sums subscribed for the support of Mr. McMahon which are not as yet paid would be absolutely necessary.

3. The sacred vestments and everything appertaining to the chapel will be kept as things belonging to the bishop.

4. The books of Mr. McMahon show that he has received from the subscription made for his support about \$340.

The carpenter's bill for fitting out the chapel amounts to \$75 and has been paid by a subscription. The house rent is as yet to be paid and amounts to \$15. The rent of the house belonging to Mrs. Farra and used as a church has been paid by a subscription.

5. The proceeds of the subscriptions will be placed into the hands of Mr. Nicholas Dowling, Sr., subject to the order of the Bishop for the purposes for which they shall have been paid.

C. F. VAN QUICKENBORNE, S. J.

MEMORANDUM CONCERNING THE CHURCH

The church is to be a frame building, 43 feet by 24 or 25 and 12 feet high, the sill must be mortised and tenanted.

The side sills shall receive eight posts and the spaces filled up with studding

two feet apart. There are to be three openings on each side to receive 24 lights each, 8 by 10. The side posts to be braced in four places, both above and below, and those of the front and rear shall have two above and two below. The front and rear shall have four posts each. The front door to be 5 feet wide, 7 feet high, with a circular sash above. In the rear there shall be two doors, 3 feet wide, each so placed as to leave in the middle a place of 8 feet free, the spaces to be filled up as above.

Twenty-two pairs of rafters shall be put up of the proper length to be of scantling 6 inches by 3, to have collar beams, then sheeting and shingling—the making of door and window frames and casings outside and inside—weatherboarding—the laying of the sleepers, but the three next to the rear should be one foot higher than the rest. A girder is to go across to make a gallery 8 feet high, 6 feet wide, and two girders more to receive the frame of a steeple.

Let a contract be entered into for the above bill, but divide it into four jobs.

The 1st to consist of the raising of the frame to the square, which will cost, say	\$ 40
The 2nd to embrace the roof, viz., rafters, sheeting and shingling, cost of shingles added.....	82
The 3rd to include window frames and casings.....	25
The 4th will be made out of the balance, planks, walls and labor.....	95

\$242

Reserve to yourself the privilege of stopping at each of these jobs, and I will be responsible for the payment of each of them; but none of them is to be commenced without my paying beforehand.

Galena, 16th of July, 1833,

C. F. VAN QUICKENBORNE, S. J.

N. B.—Forty dollars have been paid on the subscription and placed in the hands of Mr. Dowling to make a beginning. The blockhouse will furnish all the timber.

Mr. McMahon owes:

Mr. Michael Byrne, \$180, but he sold books to the amount of \$34	\$146.00
Charles's, in St. Louis.....	15.75
Tiernan, in St. Louis.....	17.50
Walsh, \$30, not certain.....	30.00
Mr. Ryan in Galena.....	20.00
Estes, in St. Louis, not certain.....	18.00

Intentions received, 103	\$247.25
Discharged only... 3	50.00
100	\$297.25

PROBABLE ESTIMATE OF FURNITURE

1 first-rate Dearborn and harness, new	\$130.00
Horse	70.00
1 featherbed	22.00
1 featherbed	20.00
Blanket and quilts.....	20.00
Bedstead	10.00
Mattress	1.00
Quilts	5.00
Clock	25.00
Watch	15.00
Looking-glasses	2.00

Mr. Michael Byrne has taken out letters of administration. He lives in Galena. This gentleman might be written to, to send to St. Louis, 1, all the books; 2, his clothes (of late Mr. McMahon). He might be advised to sell all the furniture since it would be very difficult to preserve it.

Kitchen utensils	\$ 20.00
Coffee and tea-pots.....	5.00
Plates, dishes and pitchers....	5.00
½ keg of coffee.....	4.00
½ keg of wine.....	3.00
Handirons and tongs.....	5.00
Almost a barrel of sugar.....	10.00
Axes and several other objects	10.00

N. B.—The Catholics have paid the passage up and down of Mr. Wiseman—have given him money whilst there. Have paid the passage of the little boy.

	\$282.00
Then will come in a lot of books worth.....	\$150.00

It will be necessary for the clergyman living there (Galena) or visiting to see the Catholics of a part of Michigan territory, since the line of Illinois goes only six miles above Galena, and of course he must have the necessary faculties. Is meat allowed on Saturdays there? How is Lent kept? Which are the holy days? Fast days or days of abstinence? Was that country under Canada when in 1764 the dispensations were given about marriages?²⁸

These desultory notes jotted down by Father Van Quickenborne will, we hope, be of interest as giving not only the bright prospects of these early Catholic settlements, but also the difficult and sometimes sordid circumstances in which the ministers of God were constrained to live.

It will be remembered that Father McMahon alluded to the presence of a French priest at Prairie du Chien who, as the rumor went, intended to stay there all winter. This was the Dominican Father, Samuel Mazzuchelli, as we learn from a letter written by him to Bishop Rosati September 29, 1832. As in this letter, the first of a long series, Father Mazzuchelli gives a sort of critical estimate of the priests that had preceded him at Prairie du Chien, and as it introduces a man who was destined to accomplish great things for religion on both sides of the Upper Mississippi, we will insert it here, as in its proper place:²⁹

PRAIRIE DU CHIEN, September 29, 1832.

RIGHT REV. BISHOP—The Rev'd. Mr. Jeanjean, who in July last visited with Bishop Fenwick the Island of Mackinac, informed me that your Lordship had given him a letter for me, but that at his return to St. Louis, he forgot it. I should have been extremely flattered to have had such a token of my being still

²⁸ Archives Catholic Historical Society of St. Louis.

²⁹ Father Samuel Mazzuchelli, O.P., was descended from a distinguished family of Milan which in 1577 had given to Italy and the world the celebrated painter, Pietro Francesco Mazzuchelli, also called *il Morazzone*, from his birth place, *Morazzone*, near Milan.

present to your mind. A useless servant, as I am, in the vineyard of the Lord, I have nothing in my missionary labor worthy of your attention; if some good has been done in this wild and Indian portion of the Church, the Lord being the author of it, nothing remains to us his unworthy instruments of which we can boast. Notwithstanding, I cannot contain myself from making known to your apostolical zeal the graces which our Divine Saviour is showering down on some parts of this territory. Our missions of Arbre Croche are in the highest state of Christian perfection, without exaggeration (which is to be abhorred by a Catholic missionary). There are about one thousand Indians who by the water of baptism dissipated the dark clouds of idolatry, and most of them, if not nearly all, have preserved unspotted the white garment of baptismal grace. My chosen flock of Mackinac is, thanks be to God, extremely edifying. The dispersed and wild sheep of the Lake Superior, who repair to Mackinac every summer, are fast improving. At the Sault Ste. Marie I hope to have a church built next spring. The Presbyterians around us, whose peculiar character was foretold by St. Paul in those words, *having an appearance of piety, but denying the power* thereof: have the first seats, and, dressed in tracts and Bibles, make the first show in this world; we still remaining here, with the utmost satisfaction, "the little flock." Green Bay, inhabited by Canadians and Metis (half breeds) of bad conduct, begins to flourish; drunkenness and indifference were prevalent; now an universal but gradual change is taking place. In two years more than one hundred Indians have been well instructed and baptized. Last year, in spite of thousands of difficulties, I began the building of a Gothic church now handsomely finished, 66 feet long, 35 feet wide. I was the only priest in the Northwest Territory, till the 1st of September last, when I arrived at Green Bay with Mr. Saenderl,³⁰ the Superior of three Liguorians from Vienna, who wish to establish their Order in the United States. I omitted no exertion to convince Mr. Saenderl of the great necessity in which this new territory stands of their zeal. He is now determined on building his convent at Green Bay, where without any trouble he has a new church. I am unable to express my gladness to see that portion of my parish, where I labored more, and to which I was so partial, in possession of new and better pastors. On the 13th of September I left Green Bay to visit a part of the Territory and see what good can be done. After eight days riding I arrived here, where last year your Lordship sent Mr. Lutz, whom the people esteemed. This place has been very much neglected. Mr. Vincent Badin spent seven months here, but his limited talents and French manners were not satisfactory to most of the inhabitants, and in several instances caused our holy religion to be despised or neglected. In the opinion of the public, The Prairie will become a considerable place in

³⁰ Father Simon Saenderl was born in Malgersdorf in Bavaria, September 30, 1800, ordained priest June 2, 1822, and became a member of the Redemptorists, also called the Liguorians, from their founder, St. Alphonsus. He was the superior of the band of three, consisting of himself and Fathers Tschenhens and Hetscher, sent to the American missions by the Leopoldine Society of Vienna. Leaving the Liguorian Congregation on the 20th September, 1847, Father Saenderl died the death of a saint as a Trappist in Gethsemany, February 22, 1879.

the new Territory; so our efforts are more demanded to make a good congregation while we can make it without opposition. To this end I am about procuring a house for next spring to answer for temporary chapel and residence for the priest. The people are well disposed to help him in his wants. Several lots are offered for the church. I will make the plan of it. It will be of stone, because cheaper and stronger than a frame. Next spring, if nothing prevents me, with the permission of the bishop, I intend to come here with a Liguorian of Green Bay, and thus give a good start to the making of a new and interesting parish. The Society of Vienna³¹ promised the Liguorians all possible assistance. I said this about Prairie du Chien because it interests your zeal, as well as that of Bishop Fenwick. On the establishment of a good and edifying congregation here it depends in great measure what the future state of religion in this Territory will be and what success the conversion of the Indians will have. These poor beings have been neglected to this day, notwithstanding their good disposition. An annual appropriation of three or four hundred dollars for the support of every priest who feels disposed to labor for the conversion of the Indians is necessary. Priests of such vocations are, as far as I know, left to their zeal without encouragement. All the Indians of the North are willing to embrace Christianity, but nothing can be done unless the priest lives among them, what he cannot do without human means. The Liguorians say that the Society of Vienna has for its object the conversion of the Indians. This makes me rejoice in expectation of doing some good among the inhabitants on the confines of Lake Superior. As a missionary of the Northwest Territory, I have a favor to ask of your Lordship. The age and infirmity of Bishop Fenwick and his extensive diocese are things well known. A bishopric in the new State of Michigan is now believed to be of absolute necessity to carry on these extensive missions. With the consent of Bishop Fenwick I have already written on this subject to Pope Gregory the XVI, with whom I am well acquainted. Were your Lordship and other bishops to recommend to his Holiness the necessity of a new diocese in Michigan and the Northwest, I have not the least doubt but we should obtain it. It is distressing for us, your missionaries, to think that only a small part of our parishes can be visited by our pastor and that we are so far from him. Many Catholics are deprived of the gift of confirmation, while their faith is at a great trial among heretics of the worst kind, who even among the natives have done and still do more for the loss of souls than we are able to do for their salvation. I have learned, with the highest degree of satisfaction, that your zeal is now occupied in the erection of a new and splendid cathedral. May the Almighty give grace and strength to your Lordship, not only to complete it, but also to sanctify it by the exercise of the holy functions of your sacred and apostolical dignity.

Your humble servant,

SAMUEL MAZZUCHELLI, O. P.

P. S.—Next week I shall leave this place to visit the Indians of Fort Winibegoe.

³¹ The Society of Vienna is the Leopoldine Society of which we will hear more in the course of our history.

Father Mazzuchelli did not stay long at Prairie du Chien; and Galena, the religious center of the whole region, must be immediately provided with a pastor. But whom shall Bishop Rosati send? On May 16, 1834, there came to him, all unannounced, a priest whose papers showed that he was ordained in Paris and had served in the Cura at Nevers in France, but had returned to his native Ireland and from there had sailed for America. His name was Charles Francis Fitzmaurice. The Bishop gladly adopted him, and on May 19, 1834, sent him to the missions of Galena and Dubuque. He arrived at Galena on May 23. He took up the work with great hopes, as we see from his letter to Bishop Rosati dated:

GALENA, July 28, 1834.

MY LORD—I should have written to you before this period, were it not that I wished previously to render *Men* and *things* more favorable to religion than I had found them on my arrival in this mission; an almost total desuetude in matters of spiritual concern originating from the want of religious instructions since the death of the Rev. Mr. McMahon, has rendered a great many indifferent, not to say forgetful, of the great work of their eternal salvation! But more of this at another time. I met with some difficulties, my Lord, in the commencement in procuring a decent place for the celebration of the holy Sacrifice of the Mass, and also lodging for myself, but through the joined exertions of some of my flock I have succeeded in obtaining both about eight days ago. Until then my position was not very pleasant, as being obliged to lodge with a man who kept a *grocery* in one end of his house, and whose habits would by no means be a source of consolation to any ecclesiastical happening to be his inmate.

I had made inquiries relative to the temporal concerns of the Rev. Mr. McMahon, and was informed that a Mr. Byrne of this town and lately married by the Rev. Mr. Lutz at St. Louis, had taken out letters of administration immediately after the death of the Rev. Mr. McMahon and auctioned off all his property together with his books of every description for the purpose (it was said) of paying his debts. I have examined the chasubles (four in number) and found them in a very bad state; the chalice and patena were rolled in a clean cloth and kept in a decent place, but I could find no account of the oil-stocks. They say here that the Cure of St. Charles²² must know something of them.

I have alternated since my arrival, on Sundays between this town and Dubuque Mines. There are many sick cases in both places; I am consequently called on very often to attend the sick. The mortality, however, is not great in either place. We have had only one case of cholera which proved fatal.

I have, at stated periods, called meetings of the congregation in order to devise some means suitable for the building of a Catholic Church in this town, and could not until lately effect anything like unanimity among them. About eight days ago I had convened the last meeting, when they came to the resolution of getting a church of stone built as soon as possible, and, to make a beginning, seven or eight of the most respectable Catholics of this town have subscribed

²² Father Van Quickenborne, S. J.

their names each for \$100, so that there is every appearance of things getting on well at present.

As there are a great many French in this congregation, I give instructions in English at Mass, and in French at Vespers, every Sunday that I say Mass in town. A great many of other religious denominations assist at Mass and act with the greatest decorum. Two adults have embraced the Catholic faith since my arrival in this region, the one a certain Walker, who departed this life a few days after being received into the bosom of the Church, the other a lady who was never baptized, although she lived with a Catholic man.

The Catholic inhabitants of Dubuque Mines have subscribed to the amount of \$1,100 for the purpose of getting a Catholic church built, in consequence of which I made application to the agent and obtained a lot of land in your Lordship's name for that purpose. We have already bought the lumber, let out the contract to a carpenter, and expect to have it finished before All Saints Day, as they are far more zealous and active there on this occasion than at Galena.

My Lord, I hope your cathedral will very soon be completed, that you may enjoy good health, as also the Rev. M. M. Jeanjean, Borgna, and Lutz, to whom I here present my most humble respects. They are together, but, alas! I am alone. Still God's protection extends to us all. My sister's health was not very good since she came here, having labored under a very severe bilious attack, but is at present getting better.

With ardent prayers for the preservation of your Lordship's health, I have the honor to remain, my Lord,

Your Lordship's most obedient and humble servant,

C. J. FITZMAURICE, PT.

Alas, for the uncertainty of human affairs, Father Fitzmaurice died in the spring of the year 1835, some say of the cholera; some, of the yellow fever; the second Galena priest to die within a twelve month after his appointment. It was a sad blow to the struggling parishes, but the sacrifice was not in vain. For, as Father Mazzuchelli writes in 1837: "In the year 1835 a lot was secured at Galena for the church, of which the first stone was laid on the 12th of August in the same year. The Church of Galena is dedicated to St. Michael, measures 70 feet by 39 feet. It is all of stone and is now built ten feet above the ground; nearly all the wooden materials are purchased. The parish of Galena numbers about five hundred Catholics."

The lot spoken of in the report of Father Mazzuchelli was bought from Patrick Gray, July 19, 1833, for 200 dollars, paid out of the subscriptions. The lot was "bounded on the east by the road leading to Meeker's Farm, on the north by Martin Gray's claim, on the west by the burial ground, on the north by the public lands, and contained about five acres. It was deeded to Bishop Rosati."

REV. JOHN ROTHENSTEINER.

St. Louis.

THE IRISH IN EARLY ILLINOIS

(Continued from October, 1919)

An accident or inadvertence by means of which a page of manuscript was displaced left a former article without mention of a very popular and distinguished Irishman who was in the Illinois country during the French period, and accordingly we are here inserting such mention out of the regular order:

Benoist de St. Clair came to the Illinois country as a subordinate officer of the French garrison and to all appearances became very popular. He was a gallant young Irishman and the son of a veteran of the famous "Irish Brigade" so distinguished in the French service.

St. Clair became commandant or governor of Illinois in 1740 and served in that capacity until 1742. He was again called to the chief command in 1748 and served until 1751. When he was appointed governor the second time he signalized his entry upon that duty by marrying a young woman of Kaskaskia. He was succeeded by another Irishman, the Chevalier MaCarty.

IN TERRITORIAL DAYS

The leading man of the entire northwest from the time he came to Kaskaskia in 1784 until almost the day of his death in 1832 was John Edgar, a native of Ireland, and the leading woman of the same period was Rachael Edgar, his wife, a shining example of the admirable Irish wife.⁴¹ At the outbreak of the Revolution, Edgar was in the British Naval Service, but left it to espouse the American cause. He was seized by the British, and languished in a British jail for nineteen months. Upon his release, he informed the United States Government of a conspiracy he discovered to deliver up Vermont to the British, and the Government was enabled to nip the plan in the bud. He then entered the service of the United States and was made commander of a United States war ship. At the close of the war he came West, settled in Kaskaskia, and became the

⁴¹ The best accounts of Edgar and his wife are to be found in Reynolds' *Pioneer History of Illinois*, pp. 110, 116-118, 180 and 215, 347, 246-7, and in James H. Roberts, *The Life and Times of General John Edgar*, published in Publication No. 12, Illinois State Library, pp. 64, 73. It will be seen by reference to the Roberts article, that both Edgar and his wife were born in Ireland. Mrs. Edgar has been frequently referred to as the "American Wife". Much information about Edgar is also contained in the Illinois Historical Collections.

leading spirit in public and private enterprises, building mills, operating salt mines, and buying and improving lands. He was a man of wealth and used his wealth freely in developing the country. He became a judge of the courts and served in that capacity for many years. He was the first delegate selected from Randolph County to represent that part of the Illinois country (being all of the present State south of the Illinois River) in the Territorial Legislature which met in Marietta, Ohio. It was at the "mansion" of John Edgar that Marquis de La Fayette was entertained on the occasion of his visit to this country. His leadership was undisputed during the entire period of his life, and in the last analysis Edgar was the final arbiter of all important questions. Mrs. Edgar was an intimate friend and boon companion of Martha Washington, and at one period of her life, a member of the Washington household. I have wondered why no branch of the Daughters of the American Revolution or of any other society, patriotic or otherwise, has been named for Mrs. Edgar, whose record of patriotism is unsurpassed, if equalled, by any other woman in America. John Edgar was a splendid type of the citizen. It may be of interest to know that fine portraits of both Edgar and his wife are hung in the rooms of the Chicago Historical Society.

Samuel O'Melvaney was another Irishman of excellent character and splendid reputation.⁴² He was the leader of the first colony that came directly from Europe and settled in Illinois. This Irish colony located on the Ohio River in 1804 and engaged in agriculture. There were several families, all prosperous, as they deserved to be, and the leader became a man of great weight and influence as well as a benevolent Captain of Industry. He was a miller, a fine stock man, and in general a very valuable addition to the country. As time passed, he became a judge of the early courts, a representative in the territorial legislature, and a delegate to the first Constitutional Convention. The family remained prominent for many years, and his sons besides becoming substantial citizens, filled many places of trust and confidence.

The Lemen family was one of the most influential that came to Illinois in the early days. James Lemen,⁴³ the head of the family, was born in Berkley County, Virginia, in 1760. His grandfather was born in Ireland. He came to Kaskaskia in 1786. He had served

⁴² Reynolds' *Pioneer History of Illinois*, pp. 389-90. For the members of this big family and other reference to Samuel, see index to Reynolds.

⁴³ Reynolds' *Pioneer History of Illinois*, p. 271. Consult index for other references.

in the Revolutionary War with Washington, and was in the battle of White Plains. When he first came to Illinois, he settled in the American Bottom, so called because of the settlement of that locality by settlers from the other states of other than French extraction. Afterwards, he led a settlement farther north to what he called New Design. He took a live interest in public affairs, and during the course of his life here served as a justice of the peace and judge of the County Court. He was one of the earliest opponents of slavery and it is claimed that he had an understanding with Thomas Jefferson in regard to the prevention of slavery in the State. He was deeply religious, became a minister of the Baptist church and one of the most influential of that denomination in his day. He raised a large family, several of whom became Baptist ministers, and exerted a profound influence in the early days.

Another highly respected and worthy Irish pioneer was William Scott, who came to Kaskaskia in 1797. He was the originator of the settlement known as the Turkey Hill Settlement, and he himself was known as "Turkey Hill" Scott. The settlement became conspicuous throughout the entire country, and Scott lived to the ripe old age of eighty-three.⁴⁴

Amongst the ablest and most representative men of old Kaskaskia were the Morrisons, William, Robert and James, who were very substantial merchants as early as 1790.⁴⁵ The Moores, James, William, Risdon and others, also were among the very prominent men of old Kaskaskia.⁴⁶

Several other worthy pioneers of that early day in and around Kaskaskia deserve at least mention here. Amongst them Daniel Flannery, John McCormick, James Kineaid, Charles Gill, William Drury, James Piggot, Samuel Hanley, Martin Carney, A. M. Laskey, John Clark, John Cochran, Catherine Ryan (widow), Lawrence Kenegan, Joseph Lambert, Mary Crow (widow), Mary Moony (widow), James Moore, Thomas Bradley, George Powers, William Tobin, James Bryan, James Garrison, Thomas Callaghan, Thaddeus

⁴⁴ William Scott was born of Irish parents. Reynolds' *Pioneer History of Illinois*, p. 205.

⁴⁵ My only authority for stating that the Morrisons were Irish is verbal. I have been told by descendants and relatives of the families they were of Irish extraction. Apparently they were not Catholics as William Morrison, the leader, was converted and baptised a Catholic late in life. See Reynolds' *Pioneer History of Illinois*, pp. 164, 165.

⁴⁶ As to the Moores, of whom there were three families, I have no authority for stating their nationality outside of the name which is almost always borne by Irish.

Bradley, Henry McLaughlin, John Brady, Michael Roach. John Hays was sheriff of St. Clair County from 1798 to 1818. William St. Clair was lieutenant-colonel in command of the first regiment of St. Clair County.

IRISH IN THE TERRITORY AND STATE

In the Legislature of the original Northwest Territory, which included Ohio, Indiana and Illinois, and later in the Indiana Territorial Legislature, which included Indiana and Illinois, and lastly in the Illinois Territorial Legislature, there had been many able Irishmen whom we must overlook at this time, but because of the present interest in the State Centennial just past, we will notice just one such legislator, viz: Dr. William Bradsby.⁴⁷ In Dr. Bradsby we have a conspicuous example of a great man very little known. Men who have done much less for our country and State have been accorded great honors and distinctions, and yet I doubt if a score of readers remember of ever having heard the name of Dr. Bradsby mentioned. Yet it was Dr. Bradsby who introduced and pressed the resolution for the admission of the territory of Illinois into the Union as a State, which resolution, against strong opposition, was passed, and thus the great event celebrated during the whole of 1918 was accomplished.⁴⁸ Before that time, he had taken a definite stand more than once upon questions of the greatest moment. He was the father of the bill introduced to repeal the Indenture laws under which the provisions of the ordinance of 1787 prohibiting slavery were evaded,⁴⁹ and he signed the famous address against slavery that was the forerunner of the anti-slavery movement in this State.⁵⁰

The Constitutional Convention of 1818, when called, was attended by Elias Kent Kane, Samuel O'Melvany, William McFatridge and James Lemen, who were certainly Irish, and John Messinger, Benjamin Stephenson, Caldwell Cairns, Enoch Moore, Hamlet Ferguson, Michael Jones, Thomas Kilpatrick and William McHenry, who were probably Irish, as delegates.

I have before spoken of Samuel O'Melvany and need only say

⁴⁷ The father of William Bradsby came from Ireland in the middle of the eighteenth century. See note by Judge Gillespie in Reynolds' *Pioneer History of Illinois*, p. 336. For accounts of the Bradsby's consult index to Reynolds.

⁴⁸ Buck, *Illinois in 1818*, pp. 212, 213.

⁴⁹ *Ibid.*, p. 216.

⁵⁰ *Ibid.*, p. 261, note.

that he played quite a prominent part in this convention as a member of the committee on revision.

The leading spirit and light of the Constitutional Convention, however, was Elias Kent Kane.⁵¹ Kane was easily the most brilliant lawyer of his day in Illinois. A Yale man of splendid address, the son of a brilliant Irishman who was caught in the reverses suffered by so many Americans on account of the war of 1812, a relative by descent of the famous Chancellor Kent in whose honor he was given his middle name, and who, independent of family, had made for himself an honored name in the new country to which he had removed in 1814. Kane was one of the five lawyers in the convention, and although but four years in the territory, he had been appointed a judge of the Territorial Court by the President of the United States. He had been in the trial of cases where he was opposed by Daniel Webster, Henry Clay and others of the great lawyers of the day. By sheer ability he dominated the convention, and has since been known as the "Father of the Constitution". Judge Breese, who studied law in Kane's office, said that the Constitution was written in Kane's office before the convention assembled.⁵² As each constitution since adopted has been but a revision of that of 1818 with additions, we are justified in saying that Elias Kent Kane is the author of the organic law of Illinois. Kane was the first Secretary of State of Illinois and was United States Senator from 1825 to 1835. He died December 12, 1835, during his term of service in the United States Senate, and his remains lie buried on the hill opposite Old Kaskaskia.

IRISH GOVERNORS OF ILLINOIS

After the adoption of the constitution, men of Irish blood continued to play an important part. During the territorial period, Ninian Edwards had been governor by appointment of the President. It is frequently stated that John Boyle was the first territorial governor. This statement is not literally correct. He was appointed

⁵¹ For an appreciative biography of Senator Kane see *Elias Kent Kane*, by Henry Barrett Chamberlain, in Publication No. 13, Illinois State Historical Library, pp. 162-170. Senator Kane was a Catholic. His daughter was the wife of Gov. Bissel who became a Catholic. For cut of Kane see Buck, *Illinois in 1818*, op. p. 266.

⁵² John F. Snyder in note to *Forgotten Statesmen of Illinois*, Pub. No. 10, Historical Library of Illinois, p. 360. The table upon which Kane wrote the Constitution of 1818 is in the possession of St. Ignatius College, 1076 West Roosevelt Road, Chicago.

governor by the President, but being Chief Justice of the Territorial Court of Kentucky, he asked to be permitted to retain that post and an associate judge of that court, Ninian Edwards, was in his stead made Governor of the Territory of Illinois. When, however, the people were permitted a choice of governor, a friend of Kane's, Shadrach Bond, of Irish extraction,⁵³ was elected without opposition, and Kane was appointed Secretary of State, and has always been given credit for guiding the affairs of the new State.

Since Bond, there have been elected nine Governors of Irish blood, who have passed to their reward, viz: Coles, Reynolds, Duncan, Carlin, Ford, Oglesby, Palmer, Beveridge and Hamilton,⁵⁴ and four Lieutenant Governors, viz: Ewing,⁵⁵ Kinney, Casey⁵⁶ and Dougherty.⁵⁷ I speak only of the dead who have been honored by selection as Governor. Speaking of them in the order of time, it is interesting to recall that though Coles was considered cold and unpopular in his day he was the legitimate parent of sound anti-slavery agitation in this State and in the West, and the most potent force in creating the anti-slavery sentiment which placed Illinois amongst the leading anti-slavery states of the Union.

It would be unfair to dismiss Governor Reynolds with a few words. He was the first product of our prairies to reach exalted station and to be obliged to meet the complex question of a new and growing community with native ability alone unaided by any inheritance or any experience with large affairs. His lack of polish has been ridiculed, and he has been charged with a display of ignorance, but his public acts show him to have been guided by a sense of right. The difference between Reynolds and many other public men is well illustrated by a story which is told of one of his campaigns. In the early days much campaigning was done by means of dodgers and hand-bills as a sort of substitute for newspapers which were not so numerous then as in our day, and it is said that his opponent, who was a man of polish and education, got hold of a

⁵³ Gray, *The Scotch-Irish in American History*, Pub. No. 9, Illinois Historical Library, p. 312.

⁵⁴ *Ibid.* For Palmer's nationality see his own *Memoirs*.

⁵⁵ Gray, 312.

⁵⁶ See biog. sketch by Judge Gillespie in Reynolds' *Pioneer History of Illinois*, pp. 413, 414, 415. A son of Zadoc Casey practiced law in Springfield for several years and died there a Catholic, according to Palmer. *Bench and Bar*, Vol. II, p. 7077. Zadoc, the father was considered anti-Catholic one time.

⁵⁷ Dougherty "was always a Catholic," O'Neill in *Catholic Encyclopedia*, Vol. VII, p. 657.

hand-bill in which a small "i" was used for the personal pronoun of the first person. The opponent held the "Old Ranger" up to scorn for ignorance, and produced the hand-bill, which he said was Reynold's work, as an exhibit. In due time Reynolds fathered the work, although he was not a printer, and said that as his opponent had used all the big "I's" he had to resort to the small ones.

If Reynolds was deficient in some of the niceties of grammar and diction, he was at least alive to humanity. Upon the organization of the Northwest Territory, amongst the very first acts of the judge-legislators was a law providing for the whipping post, stocks, and pillory as punishment for crimes. If a resident were convicted of an offense, even a small one, he was to receive a stipulated number of lashes according to the gravity of the offense, "upon his bare back well laid on." By an act of January 5, 1795, passed by the judges of the Northwest Territory to which the Illinois country was then subject, a person convicted of the larceny of a sum not exceeding \$1.50 might be punished by being publicly whipped upon his bare back not exceeding fifteen lashes. A long line of astute men, college graduates, cultured and polished, had succeeded each other in the government of the territories since 1788, when these laws were passed, but they had suffered them to remain unchanged. As soon as Reynolds attained some influence in the State of Illinois, he commenced to work for the repeal of these laws and the substitution of a humane prison system; and against a stubborn resistance succeeded in having them repealed, but not until 1832. Many have forgotten that right here in Illinois the whipping post, pillory and stocks existed until 1832, and that this so-called rude, uncultivated Irishman forced the repeal of the laws providing for such barbarous punishment against the opposition of the "high brows" of his day.

But Reynolds has more to his credit. He was one of the strongest proponents of the Illinois and Michigan Canal, and he and another Irishman, Senator Michael Ryan, did much to promote the canal. Reynolds went to Europe in the interest of the canal. Besides his distinguished services as Governor, Judge, Member of Congress and Legislator, Reynolds has left us the best history of early Illinois yet written, even if the diction is not so chaste as in some others.⁵⁸

⁵⁸ Reynolds wrote two historical works, viz: *The Pioneer History of Illinois* and *A History of My Own Times*. They have been severely criticized by later writers for errors and inaccuracies and illogical arrangement. While it is true that not every statement made is exact and that some are erroneous, I think it

I have already had occasion to mention Governor Duncan in connection with his assistance to Major Croghan in the defense of Fort Stephenson. Duncan made a good Governor, but his independence as a member of Congress tended to make him unpopular with his party.

Carlin's administration was subject to no just criticism, and his charming manner and appearance, besides his personal heroism in the war of 1812, made him very popular.

In my judgment, Thomas Ford was the ablest Governor of Illinois prior to John M. Palmer. He came to the Governorship from the bench and was of the true judicial type. He was also strictly honest and unable to stretch his conscience even to advance his party's, his friends', or his own interests. He must ever be held in grateful memory as the man who saved Illinois from the stigma of repudiation of its debts. The justly revered Judge John D. Caton, another most distinguished Irishman,⁵⁹ gave utterance to a fine tribute to three of Illinois' great sons, two of whom have just been spoken of. Said the learned judge:

Allow me to say that Illinois has produced three great men, whose conspicuous services will render their names immortal, and which should be commemorated by enduring monuments, and to whom we owe a debt of gratitude that can never be repaid. The first was Edward Coles, who was Governor of the State in 1824, and who saved the State from the black curse of African slavery, then and forever. The second was Thomas Ford, who was Governor in 1842, and who saved the State from the scarcely less blighting curse of repudiation; and the third was Abraham Lincoln, who saved the Union from dismemberment and the Nation from destruction. Not alone either of them, for all were assisted and supported by other great men whose names should be scarcely less honored, but they were the great leaders whose talents and whose integrity led the people to their great accomplishments. In all time to come posterity should bow its head in gratitude whenever either of these names should be spoken.⁶⁰

The character and accomplishments of the subsequent governors

safe to say that an equal number of errors or inaccuracies may be found in almost any treatise of similar scope. As to statements made from the author's personal knowledge, I consider them of greater probative value than the assertions or speculations of later writers who had no personal knowledge of the subjects treated. Reynolds was not a Catholic, nor was his parents. His father religiously was of the nature of the "Orangeman". Governor Reynolds married a Catholic French woman and helped to support the Church.

⁵⁹ Caton's grandfather, Robert Caton, was an Irishman by birth. Kirkland, *Story of Illinois*, p. 133. See also extended biographical sketch, Andreas, *History of Cook County*, pp. 267, 269, 270.

⁶⁰ *Sketch of Edward Coles*, p. 245.

is more familiar and need not be expressly alluded to here, but I feel that I would be recreant to my regard for him if I did not stop to commend Governor Palmer as the great champion of popular rights and amongst the first of our public men to realize the menace of special interests and willing to set his face against special legislation.

IRISHMEN OF DISTINCTION

There were other great public men of Irish extraction not hereinbefore mentioned that claim our admiration and commemoration, amongst the better known of whom may be mentioned General and President Ulysses S. Grant,⁶¹ Stephen A. Douglas,⁶² Senator John McLean,⁶³ Attorneys-General Benjamin H. Doyle,⁶⁴ William Meers,⁶⁵ James McCartney,⁶⁶ and Maurice T. Maloney.⁶⁷ Judges Robert McMahon,⁶⁸ John H. Ralston,⁶⁹ J. C. Gillespie,⁷⁰ John Dean Caton,⁷¹ John H. Wilkey, and others. Amongst prominent statesmen, publicists and otherwise honored citizens: Adlai E. Stevenson, Vice-President, James S. Ewing,⁷² Major James A. Connolly,⁷³

⁶¹ For genealogy of U. S. Grant and Jefferson Davis see work of Mrs. John B. White of Kansas City, Missouri, recently published. Mrs. White shows that Grant and Davis were cousins. Their common ancestor was Samuel Simpson of Abington township, Montgomery County, Pennsylvania, born in 1706, died 1791. His father was Thomas Simpson, who emigrated from Ireland to America. Hanna Simpson Grant, mother of Ulysses S. Grant, was the third child of the John Simpson of Montgomery, Pennsylvania, above noted as the common ancestor of Grant and Davis.

⁶² George H. Smyth, in *The Scotch and Scotch-Irish in America*, Magazine of American History, Vol. IV, p. 165. Douglas was a convert to Catholicism and died with the rights of the Church. See personal testimony of William J. Onahan in October, 1918, number of the ILLINOIS CATHOLIC HISTORICAL REVIEW, p. 178.

⁶³ The McLeans, Stevensons and Ewings were all of the same family. Dr. John W. Cooke of De Kalb University in a eulogistic address after the death of Adlai E. Stevenson said Stevenson was "lowland Scotch by descent and Irish by territorial location". See Publication No. 21, Illinois Historical Library, p. 25.

⁶⁴ I have no authority for asserting that Doyle was Irish, but I never knew a person by that name but was Irish.

⁶⁵ Mears was born in Ireland. Reynolds' *Pioneer History of Illinois*, p. 361.

⁶⁶ Born in Eniskillin, Ireland. Palmer, *Bench and Bar*, II, p. 1030.

⁶⁷ I knew Maloney and knew he was Irish and a Catholic. Born in County Kerry, Ireland, *Ibid.*, II, p. 823.

⁶⁸ Am relying on the name.

⁶⁹ Ralston was Irish. Snyder in Pub. No. 13, Illinois Historical Library, p. 215.

⁷⁰ Joseph Gillespie. Judge was Irish.

⁷¹ See as to Judge Caton, note 59.

⁷² See as to Stevenson and Ewing, note 63.

William W. O'Brien,⁷⁴ Robert K. McLaughlin,⁷⁵ an early State Treasurer, and the uncle of Governor Duncan, Joseph E. Medill⁷⁶ of the *Chicago Tribune*, Joseph Conway,⁷⁷ the earliest court clerk; amongst very early transients, Richard Taylor, the father of Zachary Taylor, and Zachary Taylor himself in the War of 1812, Robert Breckenridge, an ancestor of John C. Breckenridge, Jefferson Davis, and Mad Anthony Wayne, the fighting Irishman of the Revolution and subsequent Indian wars. Amongst first settlers there was the Byrd family of Cairo, Andy Donnegan, the first settler of Alton, Robert Forsyth, a half-brother of John Kinzie, the founder of Peoria, the Kellies, the first settlers of Springfield, James Piggot of East St. Louis, and Patrick Hanniberry, the first settler of Madison County. Amongst great Indian fighters were the Whitesides, the Hardings, Hulls, Rectors, James Curry, Thomas Higgins and John Dempsey.

It is not alone in civil life that men and women of Irish birth or ancestry have shed luster on their race in Illinois. Indeed they are particularly distinguished in the field of religion. What names stand out more prominently in the State's progress than those of Bishop Quarter, Bishop O'Regan, Bishop Duggan, Bishop Foley and Archbishop Feehan, and Father Tom Burke in the early days of Chicago, and Archbishops Spalding and Quigley of a later day.

It would be interesting, too, to trace the development of the State in its natural resources and follow the men of Irish blood into the factories, upon the railroads and waterways, in all of which they were important factors, both in the actual making and in the planning, and in the spirit of Thomas DeArcy McGee, the gifted Irish poet who took such keen interest in the colonization of Illinois, to look in upon the prosperous early day Irish farmers where—

Sweet waves the sea of summer flowers
Around the wayside cot so coy,
Where Eileen sings away the hours
That light my task in Illinois.

⁷² Was Irish and died a Catholic of my personal knowledge. See sketch, *Encyclopaedia of Biography of Illinois*, Vol. III, pp. 236-7-8.

⁷⁴ Well known as Irishman in Peoria and throughout the State.

⁷⁵ I rely upon the name.

⁷⁶ Son of Irish parents. Andrea, *History of Chicago*, Vol. II, p. 51.

⁷⁷ I rely upon the name. See sketch, Reynolds' *Pioneer History of Illinois*, p. 362.

The Irish homes of Illinois,
 The happy homes of Illinois,
 No landlord there can cause despair,
 Nor blight our fields in Illinois.

But I cannot here enter into details with reference to all of these.

I have not forgotten that many of the men of whom I have spoken have been called Scotch-Irish, and that some of their descendants may wish them to be known as such. I have only ignored it. The same reasoning that would make them Scotch-Irish would prevent any one from becoming American, and I am opposed to that. A learned professor, the executive head of one of our state institutions of learning, in a laudatory address of one of our prominent Illinois statesmen said: "He belonged to the Scotch-Irish race * * * lowland Scotch by descent and Irish by territorial location. * * * There was never a drop of Irish blood in their veins."⁷⁸ Then the speaker lauds his subject as a great American as he really was, but the professor has said either too much or too little. By his declaration he has expatriated a good American. To be consistent, he should have averred that though he was territorially located in America, he didn't have a drop of American blood in his veins.⁷⁹

IRISH WARRIORS IN ILLINOIS

It would be but natural at any time to speak feelingly and endearingly of the men who in time of danger and necessity espoused the public cause and risked their all for their fellow countrymen, but with the sound of the war trumpet just dying away and the sight of our brave boys returning from the front in our eyes, we are the more prone to so speak.

Illinois has a proud record in the manner in which she has

⁷⁸ See Pub. No. 21, Illinois Historical Library, p. 25.

⁷⁹ George H. Smyth, writing as a Scotch Irishman and defending the hyphenated title, gives the origin of the Scotch-Irish as the Celtic tribes of Ireland, says: "The Scots are of this race, and our earliest knowledge of them is in Ireland, from which they migrated to Scotland." See *Magazine of American History*, Vol. IV, p. 161. Presumably these are the people who came back from Scotland to Ireland and because of their short visit to Scotland some are inclined to attach the Scotch appellation.

Michael J. O'Brien, in his excellent work, *A Hidden Phase of American History—Ireland's Part in America's Struggle for Liberty*, has exploded the "Scotch-Irish" invention. See Chapter XVI, p. 286 *et seq.*, and other references in the same work.

responded to the nation's call in time of war, and the men of Irish blood within her borders have proven themselves worthy to share the glory she has attained. I have taken so much time with others I can scarcely more than call some of the names of some of Illinois' heroes of Irish birth or extraction, and do that, regretting that the list is necessarily incomplete.

Amongst the more conspicuous figures upon our military roll of honor set down as Irish or of Irish extraction may be named, General Ulysses S. Grant, General James Shields, General James A. Mulligan, General John A. Logan, General John A. McClernand, General Richard J. Oglesby, General Michael Kelly Lawler, General James McPherson, General John M. Palmer and General William P. Carlin, Colonel M. F. Lynch, Colonel Arthur Ducat and Colonel Timothy O'Meara.

Among the higher officers of the Civil War from Illinois the following numbers are known to have been Irish: General in Command, 1. (General Grant, the only General from Illinois); Major Generals, 4; Brevet Major Generals, 6; Brigadier Generals, 11; Brevet Brigadier Generals, 12. Of the original commanding officers of the volunteer organizations, 23 are known to have been Irish, Eighty-three soldiers with unmistakable Irish names died in Andersonville Prison.

Many of these are so well known as to need no mention here. Some have, however, received less notice than they deserve, and I feel constrained to direct attention to the life of a few of these men and urge a study of their records to the end that they may be appropriately honored and commemorated.

GENERAL MICHAEL KELLY LAWLER

All Illinois, and Southern Illinois especially, has reason for great pride in the war record of General Michael Kelly Lawler,⁸⁰ although, if I mistake not, his name is unfamiliar to many. Lawler was born in the county of Kildare, Ireland, and came with his parents to Gallatin county, Illinois, when about five years old. When he grew up he was a good soldier in the Mexican War and at once plunged into the Civil War. His regiment, the eighteenth Illinois, was amongst the very first mustered into the service, preceding that of Turehin's, the nineteenth, the first regiment from Chicago. It is said

⁸⁰ See tribute to Lawler in *Southern Illinois in the Civil War*, by Bluford Wilson, published in Publication No. 16, Illinois Historical Library, pp. 101, 102.

of Lawler's regiment that "No regiment fought harder or rendered prompter or better service. At Donaldson, where he was wounded, they held fast and firm the gate through which the rebels sought to escape." For his gallant services Lawler was made a Brigadier-General and afterwards highly distinguished himself and won the lasting regard of General Grant and his staff by his smashing victory over the rebels at Big Black and by his fine behavior in pressing the siege and capture of Vicksburg. On one occasion, when sitting with his officers around the camp fire discussing subjects of interest in connection with the war, and amongst other topics the Generals, Grant said: "When it comes to just plain, hard fighting, I would rather trust old Mike Lawler than any of them." Mike Lawler was so plain and unassuming and so were his friends that he has been forgotten.

MAJOR GENERAL JAMES SHIELDS

Another of the great men of Illinois, Irish by birth, and distinguished by his own efforts, perhaps above all others, was General James Shields,⁸¹ the hero of the battles of Padierna, Cherubusco and Chapultepec in the Mexican War and justly renowned as the only commander in the Civil War who had the distinction of routing the almost invincible Irish general, Stonewall Jackson. In addition, he was a faithful and diligent public servant in time of peace, the honest judge of the Supreme Court of Illinois and the renowned statesman who had the unique distinction of having served his country in the United States Senate as a representative from three different states.

General Shields rendered a signal service in a most peculiar way and by an incident but vaguely remembered. Almost at the beginning of his career, he was appointed Auditor of State for the State of Illinois. On account of a ruling made by him that the revenues of the State could not be paid in the depreciated State Bank currency of the time but must be paid in coin, he was made the subject of attack from many quarters. Amongst others, Abraham Lincoln, then at the threshold of his career, attacked Shields, but anonymously

⁸¹ A very satisfactory *Life of Shields* by William H. Condon is available. For an admirable address on Shields see Francis J. O'Shaughnessy in Pub. No. 21 of Illinois State Historical Library, p. 113, also cut of General Shields. For Archbishop Ireland's address on the occasion of unveiling the statue of Shields in Minnesota, October 20, 1914, see *Journal of the Illinois State Historical Society*, October, 1914, Vol. VII, No. 3, p. 271.

through the Illinois State Journal. For the effect of it, Lincoln assumed the manner of a rustic woman, "Rebecca of the Lost Township". Although the letter contained some very ugly statements, it is possible that Shields would have ignored it, but there were at that time in the Springfield "Smart Set" two young society women who afterwards married conspicuous husbands, who were, thoughtlessly, perhaps, taken into Lincoln's confidence in respect to the anonymous letter and they on their own account pursued the subject, writing more letters over the same pseudonym and also writing verses which were published in the Journal. Their letters and verses contained matters which reflected upon Shield's nationality. They were written in a vein of ridicule and Shields was referred to as "The pride of the North from Emerald Isle." Shields, being a man of strict honor, at once demanded of the Journal the name of the anonymous contributor that he might settle the score with him in a manly way. The editor of the Journal consulted with Mr. Lincoln, and frank, honest man that he was, Lincoln authorized the editor to disclose his name but did not implicate the society women. Shields, immediately upon learning the author's name, challenged Lincoln to fight a duel, as was the custom of the day, for vindication of character. Lincoln could do nothing but accept, and as he was the challenged party, he had the choice of weapons and chose swords. Of course the arrangements for the duel created much interest and mutual friends sought to prevent it, and after much neighborhood talk, Shields learned that only the first letter had been written by Lincoln, and since that fact had been divulged by others, Lincoln felt released from any obligation of confidence and wrote Shields as follows:

I did write the "Lost Township" letter of the second instant, but had no participation in any form in any other article. I had no intention of injuring your personal or private character or offending you as a man or a gentleman, and I did not think and do not now think, that that article could produce or has produced that effect against you. And had I anticipated such an effect I would have refrained from writing it. And I will add that your conduct toward me so far as I know, has always been gentlemanly and I had no personal grudge against you and no cause for one.⁸²

Shields graciously accepted this frank apology and the incident

⁸² For a detailed account of this affair see Condon, *Life of General James Shields*, pp. 43 to 50. This affair is detailed fully in Herndon's *Life of Lincoln*, the work of Lincoln's former partner, which it was sought to suppress. The ladies who stirred up the trouble were Miss Todd, who became Lincoln's wife, and Miss Jayne, who became the wife of Lyman Trumbull.

itself was closed, but as is apparent from allusions made at intervals during Lincoln's lifetime, it made a profound impression upon him, helping to make him broad and tolerant and inculcating a wholesome respect for the feelings and convictions of others.

GENERAL JAMES A. MULLIGAN

One of the dearest memories of the Civil War is the life and record of services of the gallant and charming General James A. Mulligan, Chicago's own favorite. Readers are more or less familiar with his Irish Brigade, his heroism and his sad fate. The world cannot know too much of his beautiful character, and his patriotic spirit lives on in the young men of Illinois of today, inspiring them to pour out their all, if need be, upon the altar of their country. Somewhat is known of Mulligan's Irish Brigade, but I think less is known of the real man. A passage in one of his letters indicates his character. In writing a friend, also an officer, who had apparently with good reason complained that all who performed valuable services were not always suitably recognized, and such was admittedly the case with Mulligan, he said:

Bide your time * * * and if our country never remembers us, yet our consciences will applaud. So, full of faith in our cause, full of hope for our country, full of animation to cheer our comrades, full of courage to strike the foe, full of charity to forgive him, fallen, let us go forward to victory, unity, happiness.

While encamped near Petersburg, Virginia, he was invited, as he was an able orator, to deliver an address on the topic of the day at a large meeting about to be held, and said:

In reply to your letter of the 6th instant, inviting me to address the citizens of your district on the war and its issues, permit me to say that I am now under an engagement which I am unwilling to disregard—to address the enemy of this district on the same subject.

The real rostrum of the day is the rifle pit, and therein we are pleading for the inviolability of the Union with Enfield rifles; we are arguing for the continued honor and nationality of our government with six-pounders. Argument by mere words has failed and been refused by our adversaries, who are active and resolute men, despising rhetoric, but yielding due respect to the argument of ball and sabre.

Mulligan was an ardent patriot and a great recruiting power. He urged the Irish especially to join the colors and show their patriotism by their acts. It was he that coined the very apt phrase for characterizing the hypocrites amongst us who, he said, "are invincible in peace but invisible in war." He gave up his young

life to his country as willingly as the tree yields it's fruit or the vine it's bloom.⁸³

THE IRISH LEGION

There was another gallant Irish regiment in the Civil War which, though one of the most aggressive and successful units of the entire war, has almost passed from the memory of men. I refer to the "Irish Legion", the Ninetieth Illinois Infantry, organized under the very shadow of the pro-cathedral, "Old St. Mary's" and under the auspices and inspiration of Rt. Rev. Bishop James Duggan and Very Rev. Dennis Dunne, the Vivar-General of the Chicago diocese. The colonel of the regiment was Timothy O'Meara, who was killed at the front in one of the earliest engagements of the regiment, and every officer and every man was Irish. The regiment acquitted itself nobly in the battles of Coldwater, Jackson, Vicksburg, Collierville, Mission Ridge Resaca, Dallas, Atlanta, Jonesboro, Lovejoy Station, Fort McAllister and with Sherman in his memorable march to the sea.⁸⁴

Amongst the relics of the Civil War, those cherished mementoes drenched in blood and consecrated with tears preserved by the State in Memorial Hall in the State House at Springfield is a green flag, the banner of the Ninetieth Illinois, with the record of its engagements and the badge of Logan's army inscribed upon it. During the march to Chattanooga and while the men of the regiment were lying by the roadside on the 5th day of December, 1863, the twentieth corps was passing to the lead for the day's march and one of its stragglers with a full "haversack" asked a man of the Ninetieth his corps number. "The Fifteenth," was the reply. "What is your badge?" "Badge?" says the man of the Ninetieth, as he slapped his cartridge box, "we have no badge but forty rounds." General Logan heard the story and adopted a cartridge box inscribed "forty rounds" set diagonally on a square as the badge of the Fifteenth Corps.

I shall account it a proud and happy day if by the help and approval of those interested I shall be able to publish in some detail the story of the Irish in early Illinois and the names and records of the officers and men of those great war organizations, the "Irish

⁸³ The best account of General Mulligan in print is that given by T. M. Eddy, D.D., editor of the *Northwest Christian Advocate*, in his *The Patriotism of Illinois*.

⁸⁴ The history of the Ninetieth Infantry will be found in the Adjutant-General's Report, Illinois, 1861 to 1866, Vol. V, pp. 209-10-11, and the roll of officers and men on pp. 289 to 308 *ibid*.

Brigade" and the "Irish Legion". In that list will be found Kelly, and Burke and Shea and on that great day alluded to by our gifted poet, J. I. C. Clarke :

When Michael, the Irish Archangel, stands,
The angel with the sword,
And the battle-dead from a hundred lands,
Are ranged in one big horde,
Our line that Gabriel's trumpet wakes,
Will stretch three deep that day
From Jehosephat to the Golden Gates,
Kelly and Burke and Shea,

I pray that the brave fellows who fought to win and maintain for us the richest heritage amongst God's earthly gifts will take their places with the good and faithful servants to enter upon the perfect kingdom.

Citizens of Illinois of Irish birth or ancestry are proud of their State and the State is proud of the great body of such citizens who have here made their homes. And right well may she be. They tamed her wilderness; they guarded her frontiers; they developed her prairies; they built her railroads and dug her waterways; they fought her battles and they made her laws.

JOSEPH J. THOMPSON.

Chicago.

THE CHICAGO CATHOLIC INSTITUTE AND CHICAGO LYCEUM

The first Catholic literary society organized in Chicago was The Chicago Catholic Institute. The date of organization was January 8th, 1854.

Chicago's population in 1854 was 65,000, a mere handful in comparison with the nearly 3,000,000 of the present day.

The pioneers even then displayed that determination to "get ahead" that has made Chicago grow. They were resolved to advance intellectually as well as materially.

A few other organizations of a somewhat similar character were in existence before the Catholic Institute. The Mechanics' Institute, which was educational in its nature, and not a form of labor union as the name might indicate, was twenty years old. The Young Men's Association, a library society, had been in existence for four years when the Chicago Catholic Institute was organized.

Education was also advancing. The University of St. Mary of the Lake was ten years old; parochial schools were flourishing; ten public schools had a combined enrollment of 3,500.

I.

In the winter of 1853 a proclamation was published in the "Western Tablet" the first Catholic newspaper published in Chicago, asking all men interested in Catholic affairs to assemble in the law offices of John E. McGirr. An account of the first meeting held in pursuance of the call was entered on the minutes of the Society by the temporary secretary, James A. Mulligan. These minutes are to be found in a book bearing conclusive evidence of age and usage, endorsed "The Minutes of the Chicago Catholic Institute Organized January 8th, 1854." A report of this first meeting reads as follows:

In consequence of a Call published in the "Western Tablet" many of the Catholics of the City assembled at the Law Rooms of J. E. McGirr and proceeded to a temporary organization.

Mr. Francis H. Taylor was called to the Chair and Wm. Linton made Secretary. The purpose and advantages of the Society were then explained by the Chairman, after which a Constitution draughted by the Committee of a preparatory meeting was submitted and adopted for one month and subscribed by twenty-eight members. The same

Committee with the addition of Dr. McGirr were appointed to revise the Constitution and By-Laws and report a month hence.

A motion to elect officers for the time of the present Constitution carried and the voting resulted in the unanimous election of the following gentlemen:

JOHN E. MCGIRR, President
 F. H. TAYLOR, Vice-President
 JAMES A. MULLIGAN, Secretary
 WILLIAM A. LINTON, Cor. Secretary
 JOHN DAVLIN, Treasurer
 A. TAYLOR, Librarian

A Committee composed of Messrs. Dunn, Young, Meagher, Taylor, Davlin, Tally and Mulligan were appointed by the Chairman to collect books and secure subscriptions for a Library.

The following question to be debated at the next regular meeting was proposed by Wm. Linton and adopted:

Resolved, That the War of the U. S. with Mexico was justifiable. The President appointed as disputants A. M. Tally and James A. Mulligan on the Affirmative, and Wm. Linton and Perry on the Negative.

A motion to adjourn and meet at the same place at 7:00 P. M. of the 15th inst. was carried.

JAMES A. MULLIGAN, Secretary.¹

The aims of the organizers are indicated in the following provisions of the Constitution."

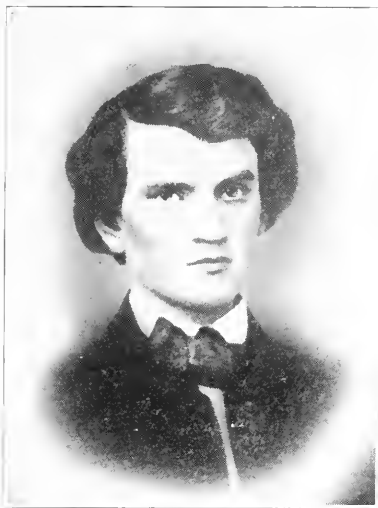
CONSTITUTION OF CHICAGO CATHOLIC INSTITUTE

Whereas, A variety of organizations are now in existence whose sole purpose and object are to misrepresent us in our motives, civil and religious, we deem it proper to associate peaceably and legally in order to protect ourselves and promote the prosperity of the Catholic Body.

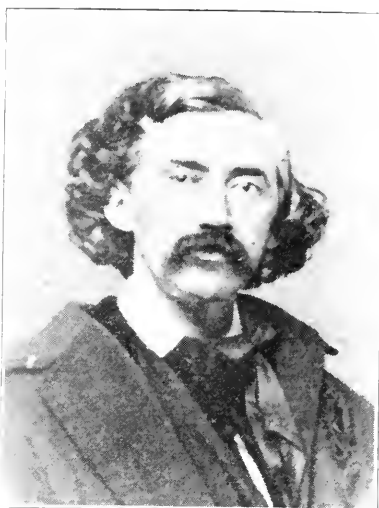
Resolved, Therefore that we organize into an association to be called The Chicago Catholic Institute.

The objects of the Association are to establish a Catholic Library and Reading Rooms, to provide for the delivery of Lectures explanatory of the principles of the Catholic Church as to her History, Philosophy and Politicks. To present to the Catholics of Chicago opportunities and incentive for improvement. To multiply the sources of information and to promote a friendly intercourse and exchange of thought among the members of the Catholic Body and to excite and maintain a laudable zeal for the honor and character of Catholicity. Any Catholic of good moral character may become a member of the Institute.

¹ We quote liberally from the Minute Books and from the Journals of a member because it is impossible to improve on the quaintness and charm of the originals.



WILLIAM J. ONAHAN



JAMES A. MULLIGAN

'The Chicago Catholic Institute'

The objects of the Association are to establish a Catholic Library and Reading Room - to provide for the delivery of lectures & planatory of the principles of the Catholic Church as to her History, Philosophy and Politics. To present to the Catholics of Chicago, opportunities & incentives for her improvement - To multiply the sources of information and to promote a friendly intercourse and exchange of thought among the members of the Catholic Body and to excite and maintain a laudable zeal for the honor and Character of Catholicity -

(Handwriting of James A. Mulligan)

OBJECT OF THE CHICAGO CATHOLIC INSTITUTE AND TWO OF THE BOYS WHO WERE ACTIVE IN ITS ORGANIZATION AND CONDUCT

Then follows the usual routine concerning the duties of officers all written in the firm and characteristic hand of the gallant hero of Lexington, James A. Mulligan.

EPISCOPAL APPROVAL

Bishop O'Regan wrote a letter of approval to the members of the Institute which is in part as follows:

Chicago, September 29, 1854.

To the Members of the Catholic Institute,
Chicago, Illinois.

Dear and Respected Friends:

I have examined with much satisfaction the Constitution and Laws of your Institute. Not only has it my approval, but also I justly feel in its prosperity, an interest fully commensurate with the benefits which such societies when carefully directed are calculated to confer on religion and society.

Your cordial and unanimous acceptance of the few but important additions to your rules which I deemed it expedient to suggest, demands the expression of my respect and pleasure. Continue steadfast and combined mindful that religion is your object and your mission becomes effectually accomplished. With zeal and perseverance and the spirit of union and charity which your duties are so well suited to inspire your Institute will not only live but even prosper, not unlike the growth of your fine and fortunate city.

Have the goodness to accept as my first contribution to your library some few books which as soon as I can open the cases that contain them, I will place in the hands of your librarian. They are a copy of the Bible. *The Lives of the Saints* by Rev. Alban Butler, *The Evidences of the Catholic Church* by Archbishop McHale, *Primacy of the Holy See* by the Archbishop of Baltimore, *Napier's History of the Peninsular War*, *Lingard's England*, *Mitford's History of Greece*. Accept the assurance of my best wishes, of my esteem and friendship.

ANTHONY, Bishop of Chicago.

Thus with full episcopal sanction the gallant little ship of Lay Catholic Literary Activities in the Diocese of Chicago set sail, the meagre sum of seven dollars and seventy-five cents having been already collected as initiation fees.

BY-LAWS

One of the first By-Laws was that every member should be a practical Catholic and the words "practical Catholic" are underlined twice by these pioneer Knights of Columbus.

Another By-Law reads that every clergyman in the diocese shall

be *ipso facto* a member of the Institute. By-Law VIII reads "Boys between the ages of 14 and 18 years can be admitted as members at half the fixed rates, provided they are orphans or that their parents are non-residents of the City or are Members of the Institute."

By-Law IX is even more interesting: "Women shall be permitted to take books from the Library as the regular members of the Institute are permitted upon the payment of one dollar *in advance* to the Librarian and they will be subject to all the Rules and By-Laws which govern the members concerning the Library." Women, it will be seen were taken into consideration even in those early days, but the exception is a significant one, payment *in advance* was strictly enjoined.

LECTURE COURSES

Arrangements were made for lectures and Mr. Bakewell, the first lecturer was presented with \$50, was given a complimentary supper and was made an honorary member. It must not be supposed that every lecturer was so generously rewarded for the finances of the Institute would not stand the strain.

Among the other lecturers invited were Messrs. Kenny² and Garesché³ of St. Louis, Thomas d'Arcy McGee⁴ and James A. McMaster, the fiery editor of the *New York Freeman's Journal*. The following is a list of the lecturers before the Institute:

Course I. (1854) Mr. Bakewell. (2) Mr. Jones of the Vindicator. (3) John E. McGirr (Temperance). (4) William Lantry. (5) John E. McGirr, Influence of the Catholic Church on Society. (6) James A. Mulligan.

Course II. J. V. Huntington, Kenny, Garesché, McGee, McMaster, Orestes A. Brownson.

Course III. Names not preserved.

Course IV. 1856-7.

Rev. Chandler, "Affection," "Influence of Trade on the Nation," "Refutation of the Charge That 'Catholicity is an Impediment to Progress'"; John Mitchell; John B. Gough; Bishop John Lancaster Spaulding "The Crescent and the Cross"; Rev. P. Donlan "The Massacre of St. Bartholemew's"; Geo. C. Leach "Spiritualism"; Jas. A. Mulligan; Edward Everett; Thomas Francis Meagher "Royalty and Republicanism."

Course V. 1858-9. Dr. Butler, Father Dillon and F. L. Nicholas.

² Kenny has not been identified.

³ Garesche has not been identified.

⁴ The great poet and writer.

TROUBLED WATERS

The Institute had a disagreement with the officers of the University of St. Mary of the Lake which seems to have been taken more or less seriously. James A. Mulligan, Recording Secretary makes a note of the quarrel in the minutes of the Society in which, with the effervescence of youth he displays rather prodigally his classics:

“Based on a good cause, animated with an honest purpose, knit by truth and adversity, our Institute has sustained a nine months conflict and come out crowned with the Episcopal Sanction.

Sit Nomen Domini Benedictum.

Yet much irritation have the members endured, much suffered in their good name, much lost in temporal advantage.

Vi Superum saevae memorem Collegii ob iram.”

The past is secure and honorable, the future awaits our telling and adorning. We enter upon the work with the earnest wish *Divinum auxilium maneat semper.”*

CHIT CHAT OF THE INSTITUTE

There are of course many incidents recorded in the minutes of these meetings held sixty-five years ago, when society was still quite primitive, that not alone interest but provoke a smile.

The first meeting of every year was given over to the election of officers. In 1855 the officers were James A. Mulligan, President; A. D. Taylor, Vice-President; Patriek Roche, Recording Secretary; Wm. Linton, Corresponding Secretary; Mike Lantry, Treasurer, and Mr. John Murphy, Librarian.

The first soirée was given at Metropolitan Hall, but its success is not known. The Bishop asked for a Committee to “inquire into the cost of repairing the Cathedral Fence.” It is not stated in the minutes whether the committee turned in and repaired the fence but it is not at all improbable. Mr. J. Dolan acted as secretary for a time. His ingenious spelling is a real joy, serving as an illumination to various dun-colored pages. It is related that he made a proposal that a committee of five be appointed to fit up the basement of the Cathedral as a meeting hall. In recognition of his zeal he was the first appointed to go upon the committee. The zeal of Mr. Dolan was again manifested when he proposed, a short time later, to fine absentee members; doubtless, this motion was greeted with storms of applause. The same gentleman called for volunteers to teach Sunday School. To quote the minutes “Mr. Dolan complains of a searcity of teachers for the Sunday School. Chairman called for

volunteers whereupon the meeting adjourned." A rather abrupt method of dodging the draft.

Another motion was that seats other than the steps of the altar be provided for the Sunday School scholars and teachers but this problem was found too weighty for the Institute to solve and after long and weary discussion was laid upon the table.

The officers for 1856 were B. G. Caulfield, President; James A. Mulligan, Vice-President; B. J. Dolan, Secretary.

Father Dillon wrote a letter to the Institute which was spread upon the minutes.

On May 4, 1856, a proposal was made by some of the priests to organize branch societies but the matter was dropped for the time being.

The society again moved,—this time from the basement of the Cathedral to a school room attached to Holy Name Church.

The officers for 1857 were B. M. Thomas, President; Phil. Conley, Vice President; W. J. Onahan, Recording Secretary; James A. Mulligan, Corresponding Secretary; B. G. Caulfield, Treasurer; John Murphy, Librarian.

The Institute moved to the Metropolitan Building in March, 1857; on motion of Mr. B. G. Dolan, Mr. John Murphy was made furniture mover to convey the belongings of the Institute to the new building. A Reading Room was established by a rather primitive method of protecting it from theft was adopted. The key was to be left under the mat at the door!

James A. Mulligan was recognized by all as one of the most eloquent members; he was invited therefore to give the last lecture of the season. The subject of the lecture was "The Chivalry of the Republic."

A CHANGE IN CHARACTER

The panic of 1857 had a decidedly injurious effect upon the Institute, but the same cause turned the attention of the members to the need for charitable work and on motion of one of the members the Institute dropped in large measure its literary character and became one of the early branches of the St. Vincent de Paul Society.

The Institute was thus changed not because the members had grown tired or lost interest, but because its benevolent purposes could be better served when the members belonged to a conference of the St. Vincent de Paul than as an Institute with other aims in view. The literary feature of the society was maintained by a Debating Club

which was organized in the Institute and is deserving of separate treatment.

BENEFITS DERIVED FROM THE INSTITUTE

From the worthy achievements of the Institute it is easy to believe that the Divine help did always remain with it. The intellectual benefits of such an institution are many and great lectures by the great scholars and journalists of the country such as Orestes A. Brownson, James A. McMaster and many others were rare opportunities for culture. It may be said in passing that this kind of work has been attempted by succeeding societies, but perhaps with less success. Then there was the broadening effect of an exchange of ideas in the Debating Club, training the members to clear and accurate habits of thought and laying the foundation for accomplished orators of later times. The library of the Institute was another admirable feature, predecessor to the Catholic and the Public Libraries. The members also taught Christian Doctrine, furnishing valuable and very necessary information to both teachers and pupils.

In the social world the benefits were equally important: the Institute brought together the prominent Catholics of the city, thus producing a mutual betterment. Most of the Catholic social gatherings such as card-parties, soirées, fairs, dances, etc., of the time were brought about by the Catholic Institute. The St. Vincent de Paul Society had not yet established a conference in the city, and so the Institute performed the work of aiding the poor. The hard times brought about by the money panic of '57 impoverished many families and brought not a few to the brink of starvation; the Institute is eminently worthy of praise for its great work in alleviating the sufferings of the poor and in providing them with food, shelter and clothing.

Nor must we forget the moral benefit of the Institute to its members: it was the practice to receive Holy Communion at regular and frequent intervals. The Catholic Institute constituted an efficient body of laymen to represent and defend the Church before the public.

It is said, "By their fruits ye shall know them." We have then only to consider the great men whose characters were in some part formed in the Catholic Institute to realize its value; men who, subsequently were found in the van of all progressive movements, whether Catholic or civic in the City of Chicago.

II.

THE DEBATING CLUB

A debating society known as the Chicago Lyceum had gone out of existence just a few years before. Many of its members were also members of the Chicago Catholic Institute. Debates seemed to draw a larger attendance than anything else and so at one of the meetings of the Institute a Debating Club was brought into existence by the following resolution:

Whereas, One of the objects of the Chicago Catholic Institute, in addition to its religious and benevolent purposes—being the moral and intellectual improvement of its members, therefore, Resolved, That upon the application of twelve members of the Chicago Catholic Institute, permission be given to organize a Debating Club to be composed of members of the body. They shall make such rules for their guidance as they deem essential, providing none of them conflict with the established law of the Institute,—in which case it will be null and void. March 21, 1858.

It is not stated how many made application but the total enrollment of the Debating Club was thirty-eight, more than three times the necessary number. There may have been many more members, but the Roll gives only the following: Tom Brady, Stephen Barrett, Tom Brenan, J. M. Brann, Philip Conley, W. S. Clowrey, M. L. Donnelly, Jas. Daly, M. A. Donohue, B. J. Dolan, Duffy, C. F. Frazer, Ravel, John L. Walsh, Andy Fogarty, Jas. Finerty, Gallivan, Hanlon, Edward Hayden, Mike Hall, Kinsella, Wm. Keogh, H. McQuimby, Mike Keeley, Jos. J. Kearney, Thos. J. Kelly, Jas. E. Kelly, M. Kinny, Roche, Jno. L. Moloney, Terrence Maguire, Perry McAlpine, Jno. E. McGirr, Chas. McCarthy, Ed. McGillen, Thos. McQueeney, McQuimby, McMillan, Thos. Neilson, W. J. Onahan, M. W. O'Brien, Jas. J. O'Sullivan, John R. Walsh.

James A. Mulligan was also a member but his name is not on the roll. The project seems to have been planned by M. W. O'Brien⁵ and William J. Onahan for the journal of the latter gives the following account:

MY PET PROJECT

Perservance will accomplish wonders; and assiduous effort will overcome every obstacle. The long talked of project of forming a Debating Club in connexion with the Institute has now taken a definite form, and promises well for the future. To-night we had the preliminary meeting and made some arrangements towards drafting

⁵ Michael W. O'Brien removed to Detroit and there became a prominent banker.

rules for our guidance. Clowrey, O'Brien, Brenan, Donnelly, Brann and others, were active and zealous in the undertaking.

Our purpose was not permitted to pass without opposition; there was a clique among us endeavoring to organize a Singing School in place of a Debating Club. Clancey was at the head of the opposition and stoutly contended against our design, followed by two impetuous gabblers whose ears should be as long as their tongues, to harmonize.

Logie was of no avail, arguments were lost upon them, they could not be convinced that a Debating Club was a wholesome institution. But we beat them on all points, on the floor and in the ballot box, and a Debating Club was ordered.

I cannot conceal the gratification with which this result is hailed by me, nor the pleasure to be derived from its continued success for a long time. O'Brien and myself have planned this design, and only waited the favorable moment to accomplish it. If it succeeds I predict that it will be the life and soul of the Institute, and be of vast benefit to all concerned. *Long may it wave.*

March 12.⁶

This same journal also describes the organization of the club as follows:

ADOPTING A CONSTITUTION

The Club Committee have fixed upon the rules for the guidance of our embryo Debating Club, and it now only remains to present them to the August body—by whom we were appointed and received our commission.

Friday evening came and with the voluminous document in hand down I went after the usual formula, the Constitution and By-Laws of the Chicago Catholic Institute Debating Club were duly read, and then came a warm discussion on their adoption or rejection. There was a stout opposition from a clique who favored the organization of a Singing School—among the most prominent of whom were, Brann, Clancey, and a young O'Connell (who was in no way a possessor of the attributes of a scion of that worthy house) they opened the whole thing bitterly—didn't want a Debating Club, 'twould be a failure—a complete fizzle—what element of support could it rely on? And then a Singing School was such a pressing necessity. Our church music and services would be greatly aided by the cultivation of this talent among our people, etc.

Our most potent argument against them was—Ridicule, and the Constitution, with the one we deprived them of their patience and with the other, they were completely overthrown.

The Constitution was finally adopted although we had to vote it through clause by clause, which we did without having added a single

⁶ Mr. Onahan was a prolific writer and kept much memoranda. These entries in his journal and other contemporary writings noted, will illustrate the buoyancy of youth in comparison with many profound utterances of the same writer in his later, mature life. (Ed.)

amendment, and now the Chicago Catholic Institute Debating Club from this forth dates its existence. May it grow and prosper!

Chicago, March 19, 1858.

The description of the opening night is an interesting entry:

THE OPENING NIGHT!

In the history of nations—as in the career of individuals—there seem periods in which are centered the destiny of one or the other, and in looking closely at the train of incidents that direct either result, we find that upon the fortunes of the day—aye perhaps an hour depend the important results.

There are some days in the history of a nation that posses a more fitting subject for the pen of a historian, than whole centuries perhaps that have preceded it.

Look for a moment at the history of any of the ancient empires, and is not all their glory or degradation explained in the chronicles of a day? And even in our own time, how much has been dependent on the events of a day! And we actually mark the passage, or recollection of incidents of by-gone times. This however, by way of prelude or preface.

To-night marks an era in the history of our humble Debating Club, for it is the inauguration of the first debate under its auspices and there is much anxiety to know in what manner of way it will be disposed of. We met in the school room of St. Mary—with its rows of uncouth, rough hewn benches upon which many a school boy tired of multiplication has exercised the Yankee faculty of whittling in a manner that evidences palpably, a lack of proficiency in the science or art.

Here and there the dim light of a tallow candle gleamed duskily through the room. The President sits at his dilapidated desk, by him the clerk or secretary of the house. Roll is called—minutes are read, and presently Finerty⁷ opens on the question to be discussed (relating to Utah!) F. is an original character certainly. He possesses a voice of great power and has besides much vigor of action, although but little of its graces.

* * * * *

I led off against him on the other side having technically if not really the best side of the question, it was not of course very difficult to obtain a decision for the negative.

Throwing aside the question of the discussion itself; there is something in the fact of having the club an established fact that seems worthy of passing notice.

It has long been a pet project of mine to have one established in connection with the Institute: and by this that design is successfully realized. Without doubt it will be an efficient auxiliary to the Institute.

OFFICERS ELECTED

The first officers were: W. G. Clowrey, President; Stephen Barrett, Vice-President; M. L. Donnelly, Recording Secretary; J. M. Brann, Reader. The first debate was on the question, "Resolved, That the United States government as a government has the right to abolish the institution of bigamy as a religious institution of the Mormons." The debate was staged thus: Messrs. Finerty and Kelly on the affirmative, Onahan and Sullivan, negative.

A declaimer and essayist were appointed for each meeting, and, as often as not, were conspicuous by their absence. The officers were elected monthly but the office of president was monopolized by four gentlemen, Messrs. Clowrey and Donnelly, two terms each; M. W. O'Brien, four terms; James A. Mulligan presided during the last three months of the club's existence.

The minutes of May 21, 1858, are typical of the proceedings of the club and are here quoted in full:

CATHOLIC INSTITUTE HALL, MAY 21, 1858

Pursuant to adjournment the Chicago Catholic Institute Debating Club held their regular weekly meeting, in the Chicago Catholic Institute Hall.

The President called the meeting to order at about 8 o'clock, during the absence of the secretary the president delivered his promised address. The secretary then entered. Minutes of last meeting were then read and affirmed. Mr. Murphy then read his essay, there being no declaimer, the debate was next in order which was opened in the affirmative by Mr. Onahan. Mr. Finerty followed in the negative. Mr. Barrett opposed Mr. Finerty in support of the affirmative. Mr. O'Brien sustained his point in favor of the negative. Mr. Onahan closed in the affirmative, and Mr. Finerty in support off the negative.

The subject by request of the President was *not* given over to the house for general debate. The President, after reviewing the arguments on both sides gave his decision in favor of the affirmative.

Questions were then submitted for approval when on motion of Mr. Onahan duly seconded the following question was submitted for debate this night two weeks:

Resolved, That the Mechanical Arts were carried to a higher state of perfection in Ancient, than in Modern Times.

The following disputants were appointed: Messrs. Keeley and Hanlon, affirmative; Messrs. Donnelly and McGirr, negative.

Mr. Duffy appointed Essayist; Tom Brennan, Declaimer.

Mr. Sullivan delivered the Critic's report.

On motion of Mr. Finerty duly seconded the meeting adjourned.

TOM BRENNAN, Secretary.

A most interesting sidelight is thrown by the journal of a member revealing much that is left unnoticed by the minutes.

INAUGURATION DEBATE

There has been somewhat of an indefinable awe, a quasi feeling of dread in view of the circumstances under which the exercises of the evening are conducted.

A special occasion has been made of the one in question, indeed, 'tis whispered that the Club puts its best foot forward to-night. Whether this latter may have been the case or not, 'tis nevertheless a fact that we felt much anxiety in its advent. The public and the ladies have been invited, and with the prospect of a gathering of the fair ones and of many strangers in addition is it to be wondered at that our sensations on going down should be of the undescribable kind. The question selected for discussion was an interesting one being, "whether Prussia or the Allies had the more claims to sympathy from the American people, for their part in the late Eastern war." As a matter of historical reference it must be recorded that Messrs. Onahan and Barrett advocated the affirmative, and Messrs. O'Brien and Finerty the negative. Such is in brief the plan of the battle ground and of the forces entered for the contest. On proceeding to the Hall we find to our satisfaction (although slightly tinged with disappointment) that not a spec of calico can be seen among the audience, which was composed chiefly of club members with many strangers. Our President Clowrey, opens with the address which may be briefly characterized as a spread eagle, high faluten composition, high sounding and declamatory—it passed away leaving a wrinkled memory of it behind—the declamation and eessay followed, and at last the debate was declared in order, and the writer was called upon to open. Assuming a confidence that had but shallow foundations we entered upon the debate and filled the allotted period of time as well as our poor abilities would permit.

Finerty followed. Then followed B—, leisurely, wearisome B—, leisurely unfolding a copy of Brownson's Quarterly Review, for 1855, he proceeds to cull the larger share of this speech therefrom. Indeed the President in summing up might have mentioned the very able arguments of Brownson, who, unfortunately for the affirmative was not appointed by the Club, and his arguments could not therefore be entertained in the summing up and decision.

It happened also, much to our chagrin, that the quotations used were not of a nature that in any way added to the strength of the position taken by the affirmative. Sage O'Brien as coadjutor of Finerty, speedily disposed of the quotations used by our "experienced friend" and then followed in a strain of deep and high sounding logic—too abstruse to be effective. He was only under good headway and just about—it is to be supposed—deducing his conclusions, when the President closed on him.

Having again taken position and disposed of fifteen minutes—we were followed in the closing effort by our spread eagle friend F—, who was both profuse and diffuse.

The President decided for the affirmative.

Friday evening, May 21, 1858.

SUBJECTS OF DEBATE

One of the subjects for debate was, "Resolved, That the recent outrages in the Gulf of Mexico by British cruisers would justify the United States in declaring war against England," a debate in which the affirmative probably won by a large and enthusiastic majority. Another was, "Resolved, That the United States should enforce the Monroe doctrine," as timely a subject at the present as it was 70 years ago.

Among other interesting debates were the following: "Resolved, That Henry Grattan had more claims to the gratitude of the Irish people than Daniel O'Connell." "Resolved, That the course pursued by the United States in declaring and carrying on War with Mexico was unjustifiable and not demanded by the honor of the country," showing that Mexico was then as now a troublesome thorn in the side. The newspaper press of those early days demanded some attention also as the following question for debate shows: "Resolved, That the newspaper press of these United States as at present conducted has a pernicious influence and that some restriction should be placed on its liberty."

Imagine the following subjects for debate between hot blooded Irishmen: "Resolved, That there is more to admire than to condemn in the public life of Oliver Cromwell"; Also, "That citizens of Irish birth have materially retarded their welfare and progress by acting in unison with the Democratic party."

The question whether a union of England and Ireland was of benefit to the latter was warmly discussed. Another subject of debate was "Resolved, That more real happiness and felicity are to be enjoyed in the married than in the single state." Whether ladies were allowed at this meeting or not we are not informed. Probably not, else the position of the gentlemen who took the negative side of this question would have been a precarious one.

We are fortunate in having the journal of a member at hand, for this gives more real information about the Debating Club and the Institute than the official record.

AN EVENING AT THE CLUB

Of late Club has lost much of the spirit and interest that marked its earlier days, the debates have become mere listless wearying dialogues without pith or point or argument, the members have gradually diminished in numbers until now it is with difficulty we can secure the attendance of a quorum, while the auditors have dwindled away into one or two struggling do-nothings.

This of course, is much to be regretted, and has occasioned those who clung by it since the organization a feeling of sore mortification at the result; hope, however, has not yet failed us—on the contrary, we still cling to the belief that the lapse of a few months will show a different state of things—that the Club will yet become a decidedly successful and worthy institution.

The exercises of the evening were somewhat of an exception to what we have been obliged to endure of late. Donnelly read an essay on "The Catholic Institute Fifty Years Hence," which is after the fashion of a dialogue between a member of the aforesaid time honored body and a stranger coming to our midst.

The spirit of the essay is a general puff of everybody and everything connected with the Institute—at the period looked to in the dialogue we have the finest hall in the West, the most complete appointments, the best scientific and chemical apparatus, in fact the Institute is all that is grand and comprehensive—the members that were identified with its earlier fortunes are then filling the highest stations in the land. (One might think indeed that they were privileged with a monopoly). Some are Senators, others governors of states and territories while members are admitted into state legislatures or placed upon the judiciary bench. The writer was accorded the position of "Senator from Superior;" O'Brien the author of the Chicago Catholic Institute in four octavo volumes! Tom becomes Governor of the State of Arizona—and so on to the end of the chapter.

The debate next followed and as usual some of the debaters were numbered among the absentees, there was no alternative but to call for volunteers, no response being offered I ventured into the field to open on behalf of the affirmative—Tom and Walsh were the appointed disputants for the negative. The question was, "Resolved, That there is more to admire than to condemn in the public life of Oliver Cromwell."

Tom's position on the question made me perhaps somewhat eager to enter the lists against him, although the material weakness of my side and the odds preponderating so largely on the other were of a character in no way calculated to encourage, but rather to depress. Having opened the debate by a no doubt confused digression upon the period of English history immediately preceding the Cromwellian era, Tom followed in a prepared discussion which was devoted to Ireland from beginning to end. The atrocities committed by the Parliamentary armies under the guidance of their general formed his whole sole and only theme.

There was a lamentable lack of knowledge of the history of this era displayed by the redoubtable leader of the Negative. This was evident in the fact that he confined himself carefully to Cromwell's career in Ireland and that alone.

This gave ample scope for the exercise of ridicule which I, although feebly, used against him, there were few present for whose judgment I was concerned and it was therefore an easy matter to rattle away against the opposition. I had the sole and undivided satisfaction of

sustaining the affirmative. Of course 'twas a pretty difficult matter to succeed in exalting the character of the stern and intolerant fanatic to the standard demanded by the Affirmative, so I need only record that the decision was given in favor of the negative.⁷

Wednesday evening, August 18, 1858.

The following passage is a testimony to the modesty of Mr. Mulligan and of his friend's high regard for him:

Election for officers took place and the following was the result: James A. Mulligan, President. . . . The President then most emphatically resigned and his resignation was most reluctantly accepted. January 1, 1859.

This is the last recorded meeting of the Debating Club, as a page is here torn out of the minute book, which probably told of the Club's last meeting. The next page tells of the organization of a Chicago Lyceum, but we know little of the subsequent history of this body. Our information is confined to its character and its first meeting, which we here give:

CONSTITUTION AND BY-LAWS OF THE CHICAGO LYCEUM

Whereas, it is desirable to cultivate a friendly intercourse and exchange of sentiment amongst the Roman Catholics of Chicago; and to aid in the advancement of education and literary knowledge; and whereas the accomplishment of these ends can be speedily and effectually promoted by forming ourselves into an association for that purpose: Now, therefore be it resolved that we form ourselves into a Literary Society, to be known as the "Chicago Lyceum," and that we adopt the following Constitution and By-Laws.

As there was only one recorded meeting of the Chicago Lyceum, its minutes merit a verbatim reproduction. (This Chicago Lyceum that we are now writing of must not be confused with the former

⁷ There is a species of delight to everyone who in earlier life interested himself in mutual organizations in the wholeheartedness of this early Chicago "joiner." Mr. Onahan joined every Catholic society or movement of his time that held any promise of benefit or advancement for his Church, his country or his contemporaries, and almost always became the most enthusiastic and most persistent member. When an organization failed as some of them did, like Charles and Ben who upon the sea shore sailed their toy boats, exclaimed as each one sank beneath the waves—"Hurrah! we'll build another," so this richly endowed citizen built one hope of advancement and development upon the ruins of another.

Needless to say that the rather sharp thrusts aimed at some of his erstwhile antagonists were but born of the part they all were playing. Throughout his long life the men referred to were his warm and intimate friends. (Ed.)

one of that name, which lasted from 1852 to 1856, and was purely secular in character).

A meeting of the "Chicago Lyceum" was held in their hall on the evening of March 24, 1859. President McDonald in the chair, J. J. Kearney was appointed Secretary, pro tem. The Roll being called, and a quorum being present, the following business was transacted:

The Minutes of the last meeting were read and on motion adopted.

M. L. Donnelly, appointed declaimer for the evening, recited with much force and effect the "Burial of Sir John Moore," also "Richmond's Address to His Soldiers."

The Debate next followed in order, the subject being, "Resolved, That the acquisition of Cuba would be beneficial to the people of this country." The President gave his decision for the negative.

On motion of Mr. Donnelly, duly seconded the rules suspended, to allow Mr. McIlroy, critic of the evening to make his report.

The question for future discussion were then submitted, and on motion the following was adopted for April 7, "Resolved, That the union between England and Ireland is injurious to the latter." The President appointed the following disputants—Messrs. Donnelly, O'Brien and Barr, the fourth being left unnamed.

Essayist, J. J. Kearney, Declaimer, Thos. Brennan.

On motion adjourned to meet March 31, 1859.

The records contain nothing more of the Chicago Lyceum, and it is possible that the meeting just referred to was its last.

A WORTHY MOVEMENT

To prove the benefits resulting to its members and to the people in general from the Institute and its Debating Society there can hardly be better evidence than Mr. Donnelly's essay, "The Catholic Institute Fifty Years Hence." The essayist prophesies that the members will be great writers, governors, and statesmen, and we have the facts to show that he was not far wrong.

Among the members who subsequently became distinguished were Barney Caulfield, a prominent Chicago lawyer; M. W. O'Brien, a banker of Detroit; James A. Mulligan, Colonel of the famous 23rd Illinois Regiment in the Civil War; Major General James Shields, hero of three wars and senator from three states; John R. Walsh, a powerful figure in the financial history of Chicago; and William J. Onahan, whose death on January 12, 1919 left a gap in the ranks of sterling American Catholic laymen which it will be hard indeed to fill.

Yet the Institute did not stop here. There were its benevolent features. On all sides, in newspapers, by other societies, and by private persons, the Chicago Catholic Institute was praised for its aid to the poor, especially in the panic and hard times of 1857. Its charitable work was so great that the Institute was converted into a conference of the St. Vincent de Paul Society, that it might better carry on such work.

The greatest of the Institute's benefits, perhaps, was the moral improvement in everything connected with it: a quarterly Communion day was established for all the members, at a time when frequent Communion was rarer than now; the members taught Catechism,—a means of moral instruction to the teacher as well as to the pupil. More than that, the Institute must have brought many converts to the Church by dispelling popular prejudice about Catholic superstition and ignorance, for it advocated at the same time Catholicity and secular learning.

Such is a sketch of the first Catholic literary organization in Chicago. We have only to conclude by saying that it was an excellent beginning for the Catholic men and Catholic movements that have continued until the present. In the Institute, Catholics came into touch with each other, and with Catholic movements. The friendships made here lasted throughout life, and the leaders of the Institute later proved to be the organizers of practically every Catholic movement. The noble work done by the members of the Chicago Catholic Institute is well worthy of their time and of the great city of Chicago.

ROSTER OF THE CHICAGO CATHOLIC INSTITUTE

Adams, John	Brady, Thomas M.	Byrnes, Owen
Ahearn, John	Brennan, Martin	Cadmore, A.
Allen, John	Brennan, M. J.	Caulfield, B. G.
Ames, Michael	Brennan, Thomas	Cashel, Michael
Banks, Henry	Brennan, Thomas	Carlin, Philip
Barry, James	Brennan, M. J.	Carroll, J. W.
Barr, John C.	Brigien, Martin	Cumiskey, Hugh
Barr, Hugh	Brodermick	Clifford, Maurice
Barrett, A. L.	Brumpsen, Thomas	Conley, Philip
Barrett, S.	Brown, Charles	Conahan, John
Bennett, Thomas	Butler, Rev. Thadeus J.	Considine, Thomas
Boggs, George	Burke, Michael	Corrigan, M.
Boland, James	Burn, John	Condon, W.
Bohan, John	Burke, Patrick	Conley, Mat.
Boyle, Patrick	Byrne, Michael	Connor, Henry
Brann, J. M.	Byrne, John	Connor, Pat.

Clancey, Thomas	Dillon, B.	Ghent, Jno.
Clourney, Thos.	Dillon, Rev. M.	Guilfoyle, Timothy
Carlin, Philip	Dwine, John	Guilford, Thos.
Connors, Jeremiah	Dunn, Rich.	Gleason, Michael
Connors, Pat.	Donohoe, John..	Gibney, Pat.
Curtin, Pat.	Donohue, Mat.	Gannon, Pat.
Carney, T.	Donohue, Michael	Gannon, Peter
Connell, Pat.	Dunne, C.	Geighan, Gilbert
Coleman, Dan.	Dunne, Rev. D.	Gorman, John M.
Curry, Jas.	Dunne, Rev. J. B.	Greenen, P.
Campbell, I.	Dewy, C.	Green, H. R.
Crogher, B.	Donnelly, M. L.	Griffin, Thos.
Choate, Chas.	Donnelly, Wm.	Hall, Mich.
Crow, M.	Dooley, Pat.	Higgins, Jas.
Cunlisk, Jas.	Dougherty, Jas.	Hamil, David
Clifford, Pat.	Doyle, Jas.	Harrold, Geo.
Clarke, J. V.	Dowling, Thos.	Htaley, Thos.
Coniskey, John	Ennis, G. E.	Hull, Chas.
Connolly, Denis	Ennis, G. I.	Hannell, J.
Curran, Pat.	Ennis, Jas.	Hagerty, Pat.
Consedine, Thos.	Fagan, Pat.	Hackett, Owen
Crowley, Michael	Flynn, Wm.	Hanlon, Jno.
Creed, Wm.	Furlong, P.	Henshaw, W. H.
Clark, Rich.	Fitzpatrick, Jno.	Harrington, Sam.
Cunlisk, Thos.	Fitzpatrick, M.	Hayes, Dan.
Dolan, B. J.	Fargew, Wm.	Hays, Pat.
Dayer, Thos.	Fogarty, Dan.	Howard, Andrew
Dargan, John	Fogarty, Andrew	Hagerty, J.
Davlin, John	Fogarty, Jno.	Hutchins
Daley, Jas.	Foley, Jno.	Hayden, Edward
Dempsey, Jas.	Fox, Jno.	Horan, David
Dalton, Jas.	Fox, Thos.	Hollan, E.
Damen, Rev. A.	Finnerty, Jas.	Hopkins, Pat.
Deering, Christopher	Finnerty, M.	Jennings, Thos.
Donnelly, Chas.	Fleming, Thos.	Jordan, E.
Dempsey, Jno.	Foley, Thos.	Jordan, D.
Dunn, Thos.	Frazer, Christopher	Johnson, J. W.
Duffy, John A.	Fleming, Dennis	Kane, Solomon
Duffy, David G.	Farrell, J.	Kane, M.
Dorney, John	Farrell, Pat.	Kearney, Jas. J.
Downey, Thos.	Farrell, Andy	Kelly, J. W.
Donnelly, H.	Fanning, Pat.	Kelly, J. E.
Donnelly, V. Chas.	Flanigan, John	Kelly, Thos.
Donovan, Dennis	Flanigan, Pat.	Keefe, Thos.
Delaney, R.	Fitzgibbon, Wm.	Kelly, Pat.
Donlan, John	Garahan, Gilbert	Keeley, Jno.
Driscoll, T.	Garretty, P. O.	Keeley, J. W.
Daley, Jas.	Gorman, Jas.	Keeley, Michael
Daily, John	Gearey, Owen	Kennedy, S.
Daley, Dennis	Garretty, M. L.	Kennedy, J.

King, Jas.	McNally, John	Olinger, P.
Kinsella, T. J.	McGovern, John	O'Brien, Michael W.
Keogh, W. H.	McKenna, L. D.	O'Reilley, John J.
Knott, J. E.	McKane, M. C.	O'Connell, Dan.
Kelly, T. J.	McQueeney, Thos.	O'Brien, M. S.
Lawless, Jas. W.	Moodey, Alfred	O'Shannessy, Jno. J.
Lawler, D. D.	Moroney, F. J.	O'Rafferty, Pat.
Lantry, Wm.	Montell, E.	O'Neill, John
Lantry, Michael	McGillan, Edward	O'Connor, J.
Lee, Peter	Markey, Pat.	O'Neill, M.
Little, J. V.	Mooney, Michael	O'Donnell, B.
Lynch, Patrick	McIntry, Wm.	O'Dwyer, John
Linton, W. M.	McIntyre, Chas.	O'Mealy, Rich.
Leahy, Pat.	Madden, Pat.	O'Mealy, John
Lawler, Jas. I.	McDonough, Pat. H.	O'Connor, Dan.
Loorden, Dan.	Moran, D.	Perry, S.
Long, John	Murray, M.	Powers, P.
Lynch, P.	Moran, J. M.	Powers, Ed.
Loneragan, Jos.	Mulvey, Wm. E.	Pelley, Pat.
Lynam, Pat.	McNulty, J.	Quinn, Bernard
Lyons, Jno.	McGunnell, E.	Quirk, Dan.
Lappin, R.	Mangan, Pat.	Quirk, Jas.
Lyons, Rev. M.	McCarthy, J.	Quirk, John
Mahon, Thos.	McCarthy, C. V. M.	Quirk, Bartholomew
Meighan, M.	McGee, Peter	Roche, Pat.
McCune, Wmm.	Murphy, J. M.	Roche, Jas.
McGirr, Jno. E.	Murphy, Pat.	Roach, Pat.
Meighan, Jas.	Murphy, John	Roach, Wm.
Minehan, Jno.	McCowan, J.	Roach, Rich.
Mulligan, Jas. A.	Mellroy, Dan.	Resse, John
McDonnell, Jas.	Moore, Jno. A.	Riley, John
McDonnell, Jas.	Moore, C. E.	Rorke, M. A.
McDonnell, Charles	McDonnell, Peter	Reynolds, J.
McAlpin, Pierce	Moran, Lawrence	Reynolds, Bernard
Meehan, Jno.	Mullin, Henry	Reynolds, Pat.
Murphy, John	Meagher, W. F.	Ryan, John
Moloney, Jno. L.	Meagher, M.	Retty, Nicholas
Moore, Chas. E.	McGrath, M. J.	Reilly, Andrew
McGuire, R. H.	McGrath, C. M.	Reilly, John
McGuire, Michael	McMillan, Wm.	Ravel, John
McGuire, Terence	Meagher, W. Jas.	Rogers, John
McGlinn, Thos.	Maddock, A. P.	Robinson, Thos.
McMullen, J.	Newell, Stephen	Reed, Rich. P.
McNamara, Jno.	Nelson, Thos.	Redison, Jas.
McDonald, Jas.	Nott, L. E.	Rigney, Michael
McDonald, A.	Neagle, J. J.	Ruse, John
McDonald, Chas.	Nugent, Jas.	Scanlan, Michael
MhLaw, Michael	O'Grady, Anthony	Scanlan, John
McCabe, Michael	O'Sullivan, J. J.	Sullivan, Wm.
Mulligan, N. W.	Onahan, W. J.	Speed, J. L.

Speed, Wm. K.	Sullivan, Philip	Waldron, Rev. John
Smith, W. C.	Shinner, Geo. Wm.	Walsh, Chas.
Sweeney, John	Sherlock, P. J.	Walsh, Jas.
Shields, John O. D.	Shanesy, John	Walsh, Pat
Shields, John	Tally, A.	Walsh, John L.
Sullivan, Jas.	Taylor, A. H.	Walsh, Pat.
Shields, Jas.	Taylor, A. H.	Walsh, John R.
Savage, R.	Taylor, A. D.	West, Chas.
Sexton, Pat.	Thomas, B. M.	Wagner, Peter
Savage, Thos.	Tehan, John	Wallace, Mat.
Savage, Wm.	Tierney, T. G.	Walsh, P.
Shannon, Michael	Toohey, Dennis J.	Young, J.
Sullivan, Dan.	Ward, W. P.	Young, F. W.

JOHN IRELAND GALLERY.⁸*Chicago.*

⁸ This young author is the son of Mr. and Mrs. Daniel V. Gallery. Mrs. Gallery is the daughter of the late William J. Onahan and herself a writer of merit. Young Gallery is a student at the Quigley Preparatory Seminary and the editor of *Le Petit Seminaire*, the sprightly monthly magazine of the school. (Ed.)

FATHER SAINT CYR, MISSIONARY AND PROTO-PRIEST OF MODERN CHICAGO

An appreciated gift from Most Reverend Archbishop John J. Glennon of St. Louis to His Grace, Most Reverend George W. Mundelein, Archbishop of Chicago, of a series of original letters and documents relating to Reverend John Mary Irenaeus Saint Cyr enables us to present an authentic statement of certain events and incidents in the life of the devoted French missionary who organized the Church in modern Chicago and evangelized a large part of western Illinois.

The documents and letters, yellowed with age, and so fragile as to induce anxiety for their preservation even from viewing them, to say nothing of subjecting them to touch, have reposed in the archives of the Cathedral of St. Louis for more than eighty-seven years.

With two exceptions the documents are in the Latin of the Church. The baptismal registry and certificates are in French. For better understanding we have had translations made, and in this exposition the documents are reproduced in English.

Several of the documents are presumably credentials which Father Saint Cyr produced to the Right Reverend Bishop of St. Louis, when seeking ordination as a priest. In their order the documents are:

1. Baptismal records.
2. Certified copy of birth record in City of Quincie.
3. Certificate of conferring the first clerical tonsure by order of J. P. Gaston, Archbishop of Amasia, Apostolic Administrator of Lyons.
4. Certificate of advancement to the four minor orders by order of J. P. Gaston, Archbishop of Amasia, Apostolic Administrator of Lyons.
5. Certificate of ordination as sub-deacon by order of J. P. Gaston, Archbishop of Amasia, Apostolic Administrator of Lyons.
6. Certificate of advancement to the sacred rank of deaconship by order of Joseph Rosati, Bishop of St. Louis.
7. Certificate of advancement to the sacred rank of priesthood by order of Right Reverend Bishop Joseph Rosati of St. Louis.

8. Commission to establish a parish in Chicago signed and sealed by Right Reverend Joseph Rosati, Bishop of St. Louis.

Documents

1.

EXTRACT OF THE RECORDS OF CATHOLIC ACTIVITIES OF THE PARISH OF QUINCIE

In the year 1803, the 4th, of November, I have baptized John Marie, born day before yesterday, (November 2) legitimate son of John Saint Cire, land owner (householder), residing at Quincie and of Claudia Bonnefond: Godfather, John Saint Cire, brother of the child, Godmother, Claudia Bonnefond de poule, who have signed with the father of the child; John Saint Cire, Bonnefond, Saint Cire, Chrestin pastor.

Copied verbatim and certified to be a true copy of the original at Quincie, the 28th, of November, 1824.¹

J. DAUVE,
Assistant Pastor.

2.

EXTRACT OF THE RECORDS OF THE VITAL STATISTICS OF THE VILLAGE OF QUINCIE, CANTON OF BEAUJEU, DEPARTMENT OF THE RHÔNE

November 2, 1803.

Borough Hall of Quincie, Arrondissement Communal of Villefranche, Department of the Rhône.

On the tenth day of the month of Brumaire, (the month of Brumaire began on October 25th) twelfth year of the French republic.

Birth certificate of John Marie St. Cyr, born on the tenth day of the present month, at about ten o'clock in the evening; son of citizen John St. Cyr, landowner, residing at Quincie, at the place called Hamavand, and of citizeness Claudia Bonnefond, his legal wife, the sex of the child has been recognized to be a boy; first witness, the citizen Claude Duchampt, landowner, residing at the same place, 56 years of age. Second witness, the citizen John St. Cyr, landowner, living with his father, brother of the child, 19 years old.

Upon the request made of us by the citizen John St. Cyr, father of the child who has signed with us, as did his son, not the named Duchampt who has declared not to be able to do so.

Given in accordance with the law by us Charles Guillot, jr., mayor of Quincie.

Signed in the register St. Cyr, John St. Cyr and Guillot, Sr.

A true copy of the original delivered at Quincie, October 13th, 1829.

DURIEN DE VITRY, FILS,²
Assistant.

3.

RECORD OF TONSURE

John Paul Gaston De Pins, by the grace of God and the favor of the Holy Apostolic See, Archbishop of Amasia, Apostolic Administrator of the Diocese of Lyons and Vienne, Peer of France, Etc.

¹ Translated from the French by Miss Josephin Doniat.

² Translated from the French by Miss Josephin Doniat.

JOSEPH
Congregationis



ROSATI
Missionis

Dei et Apostolicæ Sedis gratia,
EPISCOPUS S. LUDOVICI,

Universis et Singulis presentes inspecturis fidem facimus atque testamur Nos
die sexta mensis Aprilis Anno MDCCCXXXIII = Sabbato Sancto —
Nepam in Pontificalibus solemniter — celebrantis in nostra Cathedrali
Ordinationem intro — tempora a jure constituta — — — habuisse,
atque dilectum Notis in Christo Joannem Silarium S. Cyr Diocesis nostre adscriptum
ad Sacrum Presbyteratus Ordinem — — —
prævio examine idoneum repositum, atque dotibus a S. Conc. Erid. requisitis prædictum,
collatis consuetis solemnitatibus ac caeremoniis juxta S. R. E. Ritum in Domino
promovebisse // // // // //
presentibus R. R. DD. Philippo Borgna, Benedicto Roux et Ludovico
Le Clerc, aliisque de Clero // // // //

In quorum testimonium presentes manu nostra subscriptas, nostrosque sigillo, atque
Secretarii nostri subscriptione communitas fieri jussimus.

Datum S. Ludovici ex Aedibus Episcopii die 6 mensis Aprilis MDCCCXXXIII =
+ Joseph Epus S. Ludovici

Deo Mandato Illui, ac Rmi. Epi.

Joseph S. Luby
Secretarius

JOSEPH
Congregationis



ROSATI
Missionis

Dei et Apostolicæ Sedis gratia.
EPISCOPUS LUDOVICI,

Reverendo D. Joanni Mariae et D. Cyr. nostris Reverendis Sacerdoti salutem.

Quam Catholicæ hominibus non pauci oppidum vulgo Chicago quæque
vicinia in Italia sitientibus ecclesiasticis nobis expresserunt se esse spirituali
solatio destitutos vehementer desiderare, ut Ecclesiam illis mitterem, quæ
pastoralia munia curans media ad Christianæ religionis officia abunda
actusnaque salutis vacuum ipsius suppediret, Nos pro laudabilique
hujusmodi desiderio quantum in nobis est satisfacere volentes, de facultatibus Pæri
Generalis edictis ab Illmo et Rmo Bardeni Ep'o concessis, se ad missionem
Chicago finitimarumque regionum intra Altonensis Episcopatus limites, quæ omnes
hactenus ab eodem Illmo ac Rmo Bardeni Ep'o spiritualiter administrantur, de
putamus, facultates omnes prout in alio Episcopo describuntur ad revocationem
neque concedimus, ex tamen conditione, ut statim ac quid de novæ Pæri Episcopi
erectione atque de aliorum jam existentium ecclesiis limitibus a D. Sede Apostolica
statutum est innovaverit, Episcopo illi intra cuius Diocesis limites prædicta
Chicago missio includitur, saltem reddatorem omnium quæ a te præcisa
fuerint atque locum cedat Sacerdoti quæ ab eo ad dictam missionem
deputabitur, et tu, Deo favente, ad nostram Diocesis, a qua hæc præcisa
missionem te minime Equatum declaramus, revertaris

Datum B. Ludovici ex Actibus Episcopi die 17^{ma} Aprilis. 1853.

+ Joseph Episcopus Ludovici

Jos. F. Lutz
Secretarius

To each and all who shall see these presents, we make known that in the year of Our Lord, one thousand eight hundred and thirty, on the fifth day of the month of June, we have conferred in the Lord the first Clerical Tonsure on our Beloved Son in Christ, present and humbly asking that this be done, John Marie Saint Cyr, the son of John and Claudia Bonnefont, husband and wife of the parish commonly known as Quincie, he being of lawful age with corresponding record of legitimate birth, and we have joined him to the Clerical Army. In testimony whereof, we have ordered these presents signed by our hand and secured by our seal, to be signed by our Secretary as Witness.

Done and given at Lyons in our.....Church in the year and on the day mentioned above.

J. P. GASTON,

Archbishop of Amasia, Apostolic Administrator of Lyons.

By order of the most illustrious and most reverend Archbishop.³

LAFAY, V. G.

4.

RECORD OF ORDERS

Paul Gaston De Pins, by the grace of God and the favor of the Holy Apostolic See, Archbishop of Amasia, Apostolic Administrator of the Diocese of Lyons and Vienne, Peer of France, Etc.

To each and all who shall see these presents, we make known that, in the year of Our Lord, one thousand eight hundred and thirty, on the eighteenth day of the month of December, during the celebrating Mass and conferring Holy Orders *in Pontificalibus*, we determined that John Marie Saint Cyr, a cleric of Our Diocese, dear to us in Christ, should be advanced to the four Minor Orders by rite and canon, since he was found to be chosen, capable and suitable, and we have advanced him in the Lord. In testimony whereof we have ordered these presents, signed by our hand and sealed with our seal, to be signed by our Secretary as Witness.

Done and given at Lyons in the Chapel of our Seminary on Ember Saturday before the feast of the Nativity, in the year and on the day mentioned above.

J. P. GASTON,

Archbishop of Amasia, Apostolic Administrator of Lyons.

By order of the most illustrious and most reverend Archbishop.⁴

LAFAY, V. G.

5.

RECORD OF ORDERS

John Paul Gaston De Pins, by the grace of God and the favor of the Holy Apostolic See, Archbishop of Amasia, Apostolic Administrator of the Diocese of Lyons and Vienne, Peer of France, Etc.

To each and all who shall see these presents we make known that in the year of Our Lord, one thousand eight hundred and thirty-one, on the twenty-sixth day of the month of February, during the celebration of Mass and conferring Holy Orders *in Pontificalibus* we determined that John Marie Saint Cyr, an Acolyte of our Diocese, dear to us in Christ, should be advanced to the Sacred

³⁴⁵⁶⁷ Translated from the Latin by Miss Julia Doyle.

Rank of Subdeaconship by rite and canon, since he was found to be chosen, capable and suitable, and we have advanced him in the Lord. In testimony whereof, we have ordered these parents, signed by our hand and sealed with our seal, to be signed by our Secretary as witness.

Done and given at Lyons in the Chapel of our Seminary, on Ember Saturday of Lent, in the year and on the day mentioned above.

J. P. GASTON,

Archbishop of Amasia, Apostolic Administrator of Lyons.

By Order of the most illustrious and most reverend D. D. Archbishop, Etc.⁵

LAFAY, V. G.

6.

JOSEPH ROSATI, OF THE CONGREGATION OF THE MISSION, BY THE GRACE OF GOD
AND THE FAVOR OF THE APOSTOLIC SEE, BISHOP OF ST. LOUIS

To each and all who shall see these presents we certify and attest that on the 20th day of the month of November, in the year 1831, solemnly celebrating Mass in *Pontificalibus* in the Church of St. Mary's of the Burned Woods,* by apostolic dispensation, we had Ordination out of the times prescribed by law, and using the accustomed solemnities and ceremonies according to the Rite of the Holy Roman Church, we advanced in the Lord to the Sacred Rank of Deaconship, Our Beloved in Christ, John Marie St. Cyr of our Diocese, who by a previous examination was found suitable and possessed of the qualities required by the Holy Council of Trent.

Witnesses: The Reverend Fathers Peter Kenny, John Odin and John Timon.

In testimony whereof we have ordered these presents to be prepared, signed by our hand and secured by our seal and also by the signature of our Secretary.

Given from St. Mary's Seminary on the 20th day of the month of November, 1831.

JOSEPH,

Bishop of St. Louis.

By Order of the Most Illustrious and Right Reverend Bishop.

J. M. ODIN, S. C. M.

Secretary.

7.

JOSEPH ROSATI, OF THE CONGREGATION OF THE MISSION, BY THE GRACE OF GOD
AND THE FAVOR OF THE APOSTOLIC SEE, BISHOP OF ST. LOUIS

To each and all who shall see these presents we certify and attest that on the sixth day of the month of April of the year 1833, on Holy Saturday, during the celebration of Pontifical Mass in our Church of the Cathedral, we had Ordination within the times prescribed by law, and, using the accustomed solemnities and ceremonies according to the Rite of the Holy Roman Church, we advanced in the Lord to the Sacred Rank of Priesthood our beloved in Christ, John Marie St. Cyr, incardinated in our Diocese, who by a previous examination was found suitable and possessed of the qualities required by the Holy Council of Trent.

*The Barrens.

Witness: The Reverend Fathers Philip Borgna, Benediet Roux and Louis La Clere and others of the Clergy.

In testimony whereof we have ordered these presents to be prepared, signed by our hand and secured by our seal and also by the signature of our Secretary. Given at St. Louis from the Episcopal Residence on the 6th day of the month of April, 1833.

JOSEPH ROSATI,
Bishop of St. Louis.

JOS. A. LUTZ, *Secretary*.

By order of the Most Illustrious and Right Reverend Bishop Joseph Rosati.⁷

S.

JOSEPH ROSATI, OF THE CONGREGATION OF MISSIONS, BY THE GRACE OF GOD AND THE FAVOR OF THE APOSTOLIC SEE, BISHOP OF ST. LOUIS, TO THE REV. MR.

JOHN IRENAEUS ST. CYR, PRIEST OF OUR DIOCESE, HEALTH IN THE LORD:

Rev. Sir:—Whereas not a few Catholic men inhabiting the town commonly called Chicago, and its neighborhood in the State of Illinois, have laid before me that they, deprived of all spiritual consolation, vehemently desire that I shall send them a priest, who, by the exercise of his pastoral gifts, should supply to them the means of performing the offices of the Christian religion and providing for their eternal salvation. Wishing, as far as in me lies, to satisfy such a desire, at once pious and praiseworthy, by virtue of the powers of Vicar-General to me granted by the most illustrious and most reverend Bishop of Bardstown (Ky.), I depute you to the Mission of Chicago and the adjoining regions within the State of Illinois, all of which have hitherto been under the spiritual administration of the said most illustrious and most reverend Bishop of Bardstown, grant you, until revoked, all the powers as described in the next page, with the condition, however, that as soon soever as it shall become known to you that a new Episcopal See shall have been erected and established by the Holy Apostolic See from the territory of other sees now existing, to that Bishop within the limits of whose diocese the aforesaid Chicago mission is included, you shall render an account of all those things which shall have been transacted by you, and surrender the place to such priest as shall be by him deputed to the same mission, and you, with God's favor, shall return to our diocese from which we declare you to be by no means separated by this present mission.

Given at St. Louis from the Episcopal building, the 17th day of April, 1833.

JOSEPH,
Bishop of St. Louis.

JOS. A. LUTZ, *Secretary*.⁸

⁸ Translation in Andreas, *History of Chicago*, Vol. I, p. 290.

THE FRANCISCANS IN SOUTHERN ILLINOIS

(Continued from October, 1919)

Though the Fathers were taxing their strength to the utmost, they could not satisfy the many appeals for their services; hence the Reverend Provincials,¹ in answer to their urgent requests, frequently sent reinforcements, though the needs of the Province in Germany were many and the founding of the missions in the United States met with opposition. Already in 1859, two Fathers arrived with three clerics and one lay brother.² Father Provincial Gregory came to the United States in 1860, to acquaint himself, by personal inspection, of the needs of the new foundations and to provide for their development and stability. He brought with him Father Kilian Schloesser and the lay brother Robert Michel.³ One of the results

¹ Father Gregory Janknecht (Provincial, with several interruptions, for twenty-one years, beginning with 1855), and Father Othmar Massmann (1861-1867).

² The Fathers were Herbert Hoffmanns and Ferdinand Bergmeyer. The latter was placed in charge of the parish at Effingham. He later distinguished himself in various positions, and held the position of Provincial of the Province of the Sacred Heart from 1888-1891. Father Herbert and the three clerics, Bernardine Hermann, Maurice Klostermann, and Raynerius Diekneite were sent to Quincy, where Father Servatius Altmicks had just begun a new foundation. Here the clerics (they were subdeacons) continued their studies under the direction of Father Herbert. They were ordained priests in St. Boniface Church, on July 2, 1860. Father Herbert was the first Rector of St. Joseph's Seminary and College at Teutopolis. Father Maurice Klostermann, after laboring with great success at Quincy, was appointed in 1864 to succeed Father Herbert as Rector of the Seminary and held this office until 1882. He was Commissary Provincial from 1869 to 1879, and Provincial from 1885-1888. For sketch of Father Maurice, see Zurbonsen: *Clerical Bead Roll of the Diocese of Alton*, p. 70, sq.

³ See *Illinois Catholic Historical Review*, October, 1919, p. 171, note 27. Father Kilian was born at Cologne, Germany, on May 9, 1826. He was clothed with the habit of the Order at Warendorf, on October 23, 1847, and he made his solemn vows on October 31, 1848. While pursuing the study of theology in the convent at Paderborn, he was taken ill with an ailment which obliged him to discontinue his studies, and it was only in March, 1857 that he was ordained a priest. After acting for six months as chaplain at the hospital of the Alexian Brothers at Aachen, and for one year as chaplain of the family of the Count of Loe-Fuerstenberg, he was appointed secretary to the Provincial. In this capacity, he accompanied the Provincial Father Gregory Janknecht to the United States, in 1860, in the hope that the ocean voyage might benefit his

of this visit was the appointment of a Commissary Provincial in the person of Father Matthias Hiltermann, who arrived at Teutopolis, in June, 1862, with three clerics and two students.⁴ Other reinforcements were sent in November of the same year, in 1865, 1867, 1869, 1870, 1871, 1872, and in February, 1875. Besides, an increasing number of young men applied for admission into the Order, either as clerics or as lay brothers. These received the habit and made their novitiate in the convent at Teutopolis. Thus, when the victims of the *Kulturkampf* arrived in July, 1875, the Commissariat numbered

delicate health. In a short time, his health was so much improved, and he showed so great an enthusiasm for the work in the missions, that Father Provincial, when about to return to Germany asked him to remain and share in the labors of the pioneers. From 1862-1869, during which time he was superior of the convent at Teutopolis and Commissary Provincial, Father Kilian displayed the greatest zeal in visiting the Catholic settlements in the neighboring counties. From 1870-1871, he was superior at Memphis, Tennessee. His next field of labor was Cleveland, Ohio, where he held the office of superior from 1871-1879, and from 1882-1885. Here he finished the first church connected with the friary, and in 1871-1873, built the present parish church, dedicated to St. Joseph. He was also instrumental in founding St. Alexis Hospital and the convent of the Poor Clares, which has since been transferred to West Park, Ohio. In 1885, he was appointed superior at St. Peter's Church, Chicago, Illinois. Here he also induced the Poor Clares to build a convent. By his energetic assistance and prudent counsel, he contributed much to the development of St. Augustine parish. From 1888-1891, he was guardian of the Old Mission, Santa Barbara, California. After holding the office of Commissary Provincial for the houses in California from 1897-1900, he was forced by the infirmities of old age to retire to Santa Barbara, where he died on August 31, 1904. Cf. *Die Franziskaner Provinz von Heiligsten Herzen Jesu*, St. Louis, Missouri, p. 191, sq.

⁴The clerics were Nazarius Kommerscheid, Anselm Mueller, and Aloysius Wiewer. The first named was ordained at Teutopolis on September 14, 1862. After laboring at Teutopolis and vicinity until 1869, he was appointed superior of the friary and pastor of the parish at Quincy, Illinois, which position he held until 1882. Father Anselm and Father Aloysius were raised to the priesthood at Teutopolis, on December 19, 1862. The former was President of St. Francis Solano College, at Quincy, from 1863-1893, and from 1902-1909, and he is looked upon as the real founder of that institution. He is now living in retirement at Joliet, Illinois. Father Aloysius is remarkable especially for his self-sacrificing labors during the yellow fever epidemics in 1873, 1878, and 1879. He died at Santa Barbara, California, in 1901. Cf. *St. Francis Solanus Parish and the Quincy Franciscans*, p. 73, sqq.; *Souvenir of the Golden Jubilee of St. Francis Solano College*, 1912, p. 33, sqq.; *Die Franziskaner Provinz, etc.*, p. 178, 187. The two students, Francis Droessler and Albert Becher, received the habit of the Order on December 18, 1862, and were known as Fathers Dominic and Gerard, respectively. They were the first clerics to be invested at Teutopolis.

30 Fathers, 31 clerics, and 48 Brothers (of whom 28 belonged to the Third Order Regular), in six houses.⁵

The increasing number of religious necessitated the building of a larger convent at Teutopolis. In 1860-1861, a two-story addition of frame, containing thirteen rooms, was built by Father Damian, but the enlarged building soon proved too small. In 1867, Father Kilian, guardian of the convent since December 1862, erected the eastern wing of the present brick building, 84x24 feet, and in the following year, the northern wing, 70x24 feet. A number of parishes and missions in the diocese, among them Germantown, Waterloo, Madonnaville, Paderborn, St. Libory, Neoga, Quincy, and St. Antonius, near Quincy, contributed liberally toward defraying the building expenses. Another wing was built in 1889.

Since 1859, as was already indicated, the convent at Teutopolis served as the novitiate of the Commissariat and later of the Province. Owing to various circumstances, it was also used as a house of studies for the courses of philosophy and theology; the former course was transferred to Quincy in 1875, the latter to St. Louis in 1872. Humanities were taught at the convent from 1875-1893; after the year 1893, they were taught in Cleveland, Indianapolis, Chicago, and Quincy, until 1914, when they were again transferred to Teutopolis.

LABORS AT TEUTOPODIS AND VICINITY

In the meantime, the Fathers were busy attending to the wants of the Catholics who had settled in these parts, and who otherwise would have been without the ministrations of a priest. In 1860, the parishes with resident priests (and these also had charge of one or more missions) nearest to Teutopolis, were: to the north, Assumption, Christian County; to the east, Paris, Edgar County; to the south, St. Marie, Jasper County; and to the west, Highland, Madison County.⁶ From the very first years after their coming into the diocese of Alton, the Fathers, especially Father Kilian, visited a number of Catholic settlements in Effingham County and in the neighboring counties. Not counting St. Elmo and the missions in southeastern Illinois,⁷ these settlements numbered thirty-two, in fifteen counties.

⁵ These houses, with the year of their founding, are: Teutopolis (Convent), 1858; Teutopolis (College), 1862; Quincy, 1859; St. Louis, 1863; Cleveland, 1868; Memphis, 1870.

⁶ Cf. *The Metropolitan Catholic Almanac and Laity's Directory for the United States*, 1860.

⁷ See *Illinois Catholic Historical Review*, October, 1919, p. 169, sqq.

Some were visited occasionally, others regularly for many years. In about fifteen, the Fathers built the first church.

We shall now briefly outline their labors in these missions. We do not doubt that the account, though a mere sketch, will be of interest to the readers of the ILLINOIS CATHOLIC HISTORICAL REVIEW, as it deals with the early history of Catholic parishes, and also shows how much the zealous friars contributed to the upbuilding of the Church in this section of the state. It will not be amiss to begin with the parishes of which they had regular charge.

TEUTOPOLIS.—The parish under the guidance of Father Damian and his successors prospered in every way. The quarrels and dissensions that had disturbed the peace of the community ceased, and the people began to frequent the Sacraments in greater numbers, so that Father Damian, about the year 1860, wrote to Father Provincial that Teutopolis would soon be a model parish. Much was done to beautify the church, which was in an incomplete condition when the Fathers took charge, and also to improve the school.⁸ In 1861 the Sisters of Notre Dame were secured as teachers. In 1866 the parish erected a large building of brick, which served as a school for the girls of the higher grades and as an academy. The academy was closed in 1883. A school for the boys of the higher grades was built in 1878. This building, which also contained a hall for meetings and entertainments, was used until 1908, when a more commodious structure, known as "Society Hall," was erected by Father Casimir Hueppe. The rooms of the high school department are in this building.

When the Franciscans took charge of the parish, it numbered about 150 families; at present, there are nearly 300 families, in spite of the fact that many young men and women have, in the course of time, left for the cities or have settled in Kansas, Idaho, Oklahoma, and Texas.

The pastors since 1858 are: Father Damian Hennewig (1858-1862; 1864-1865); Father Matthias Hiltermann (1862-1864; 1865-1873):

⁸ The first school, a log house, was built in 1840. For a time, Rev. Kuenster taught the children in Mr. Waschefort's house, and during the year 1845, in the parochial residence. In 1847, the school was transferred to the second story of a house belonging to Mr. Joseph Horn. This house was ruined by a storm in 1849, and the parish erected a school building in the northern part of the town. A larger building was erected in 1855. Mr. Henry Eversmann, who later became a prominent physician and banker, was teacher until 1859. Cf. *Beitrag zur Geschichte von Teutopolis und Umgegend*, 1901, p. 52; *History of Effingham County, Part I*, p. 253.

Father Gerard Becher (1873-1876); Father Damasus Ruesing (1877-1879); Father Dominic Florian (1879-1881); Father Paul Teroerde (1881-1887; 1888-1894); Father Polycarp Rhode (1894-1899); Father Casimir Hueppe (1899-1912); Father Theodosius Plassmeyer (1912—).⁹

GREEN CREEK.—This mission, as we have seen, was entrusted to the Franciscans soon after their arrival in the diocese. Father Capistran held services there for the first time on October 30, 1858. He at once set to work to carry out the plan of his predecessor, Rev. Thomas Frauenhofer, of building a new church of brick. The cornerstone of the church was laid by Bishop Juncker, on June 5, 1860; the solemn dedication took place on November 13, 1864. A brick school building was erected in 1870-1871 by Father Francis Albers. Green Creek was attended from Teutopolis by the Franciscans until August 1893, when it was returned to the bishop. Rev. John W. Merscher was then placed in charge. He was succeeded after a few weeks by Rev. John Storp.¹⁰

EFFINGHAM.—The Franciscans took charge of St. Antony's parish in December, 1858. The new church of brick which was building at the time, was dedicated by Bishop Juncker in June 1860. Father Alardus Andrescheck, who attended the mission from 1868 to 1869, called upon the Franciscan Sisters, of Joliet, Illinois, to assume the management of the school; the Sisters of Notre Dame took charge about the year 1872. The Fathers established a friary, or residence, at Effingham in 1869. It was given up in 1870, partly because of trouble regarding a school, partly because Bishop Baltes refused to grant the *beneficium apostolicum*. In August 1871, the parish was returned to the bishop. Rev. Michael Weiss was the first secular priest in charge.¹¹

Besides these places, which were entrusted to the Franciscans in 1858, the Fathers attended the following missions.

ALTAMONT.—This parish was organized in 1874 by Father Francis Albers and placed under the patronage of St. Clare. He also built the church, a frame structure, 68x33 feet. In 1882, Father Jerome Hellhake erected a two-story school building of frame; about fifty children were taught by Sisters of the Precious Blood. In 1889, the

⁹ *Beitraege*, p. 42, sqq.

¹⁰ *Beitraege*, p. 90, sqq.; *History of Effingham County*, Part I, p. 149.

¹¹ *Beitraege*, p. 94; *History of Effingham County*, Part I, p. 161, sq.

Franciscans relinquished the parish. The Rev. J. Gratzka was the first secular priest in charge.¹²

SHUMWAY.—Church of the Annunciation. Father Boniface Depmann in May, 1879, organized this parish, with a membership of twenty-six families, at a place called Blue Point, one mile west of the village. A committee was appointed to select a place for building a church. After much discussion, it was decided to build at Shumway. The church, a frame structure 60x30 feet, was dedicated on August 22, 1880. Since 1888, the parish is in charge of the secular clergy. At present, the mission is attended from Ramsey, Fayette County.¹³

MONTROSE.—This town was laid out in 1870. The Catholic settlers at first fulfilled their religious duties at Teutopolis, about six miles distant. In 1879 the people built their own church, which was dedicated to St. Rose of Lima, in 1880, by Father Maurice Klostermann. Father Francis Haase was the first pastor. This parish is still attended by the Franciscans from Teutopolis.¹⁴

BISHOP.—The Catholics of Bishop Township, who at first attended divine service at Teutopolis (many of them walked the six or seven miles), early desired to have their own church. Rev. Joseph Zoegel and Rev. Charles Raphael often held services in the log school. In 1852, forty acres were purchased for church and school purposes; but it was only in 1865 that the building of a church was undertaken. On April 20 of that year, Father Kilian laid the cornerstone of a large brick church, which was placed under the patronage of St. Aloysius. The solemn dedication took place in the spring of 1866. The first to attend the mission regularly was Father Nazarius Komerscheid. A schoolhouse of brick was erected in 1877. The first church building was found to be unsafe, and a larger and more beautiful one was erected in 1893-1894. The parish, consisting of about seventy families, is still attended by the Franciscans from Teutopolis.¹⁵

Up to the year 1905, the Catholics of *Dieterich* had to go to Bishop or Island Grove to comply with their religious duties. In that year a parish was organized in the town, and after two years it was placed in charge of the secular clergy.

¹² *Beitraege*, p. 103; *History of Effingham County*, Part I, p. 187.

¹³ *Beitraege*, p. 106; *History of Effingham County*, Part I, 270.

¹⁴ *Beitraege*, p. 106; *History of Effingham County*, Part I, p. 237.

¹⁵ *Beitraege*, p. 98, sq.; *History of Effingham County*, Part I, p. 281; *Souvenir*

EDGEWOOD.—Edgewood and Watson, south of Effingham, were attended by the Franciscans from 1864 to 1879. Father Kilian writes: "I attended these missions once a month on the same Sunday. Reaching Watson on Saturday by the evening train from Effingham, I said Mass (in a private house) the next morning at 8 o'clock. About 10 o'clock the Irish section men took me on a hand car to the next station, Edgewood, where I began services at about 11 o'clock. At Edgewood I built a church, in which services were held for the first time on December 1, 1867."¹⁶ The plans for the church were made probably by Brother Adrian Wewer.¹⁷ The patron saint of the church is St. Anne. Rev. L. Diesen was appointed pastor in 1880.¹⁸

Services were also frequently held in private houses at *Mason*, the first town south of Watson.

The places mentioned thus far are all in Effingham County. Those in other counties, which were attended by the Franciscans, are the following:

ISLAND GROVE.—This mission is situated in Jasper County and is about ten miles distant from Teutopolis. Before the arrival of the Franciscans, the spiritual needs of the settlers, all Alsatians and Low-Germans, were attended to a few times a year by the pastor of St. Marie, in the same county. Some of the early settlers were known to have walked regularly to Teutopolis to attend services there on Sundays and holydays. The parish was organized in 1870. The first church, a small frame building, was dedicated by Father Maurice Klostermann, in March 1874. In September of the same year, Father Meinolph Schmitz, the first Franciscan in charge, opened a school with fifteen pupils in a room adjoining the church. Brother Onesimus Ehrhardt, a Tertiary-Regular, was the first teacher. A brick church was built in 1901-1902. This structure was destroyed by fire in December, 1917, but has been rebuilt. The Franciscans of Teutopolis still have charge of the mission, which now consists of thirty-eight families.¹⁹

LILLYVILLE.—Lillyville, a settlement of Catholic farmers, all of German descent, is situated in Cumberland County, about five miles

of the *Golden Jubilee of St. Aloysius Parish, Bishop Creek, Illinois*, 1915.

¹⁶ Father Kilian to Father Ludger.

¹⁷ Brother Adrian was for forty years the architect of the Province. He drew the plans of a large number of churches, schools, convents, and asylums in many parts of the country.

¹⁸ *Beitraege*, p. 98; *History of Effingham County*, Part I, p. 199, sq.

¹⁹ *Beitraege*, p. 103.

northeast of Teutopolis. The first church, a frame structure, was erected in 1877; its dedication took place on November 1 of that year. Father Joseph Sievers was the first to attend the mission regularly. The parish continued to grow, and in 1889 Father Alardus Andrescheck proposed the building of a larger church of brick. The cornerstone was laid on May 24, 1890; the dedication took place on September 18, 1892. The old church was henceforth used for school purposes. In 1893 the parish was returned to the bishop. Rev. John Merscher was the first secular priest in charge.²⁰

SIGEL.—Sigel, Shelby County, about seven miles north of Teutopolis, was laid out in 1863. The Catholics of the settlement at first attended divine services at Green Creek or at Trowbridge. Their increasing numbers, however, made them desirous of having a church of their own. A non-Catholic, Mr. F. A. Hoffmann, donated a piece of land, and on it a frame church was erected in 1866. It was dedicated in honor of St. Michael by Father Kilian, on September 29, 1867. Father Nazarius Kommerscheid, who had charge of Green Creek, held services at Sigel every second Sunday until 1869, when Father Ambrose Jansen was appointed to attend the mission. Services were thenceforth held on every Sunday and holyday of obligation. Father Dominic Florian built a two-story school of frame. It was opened in September, 1877, with the Franciscan Sisters of Joliet in charge. The church was destroyed by fire in December, 1879, and a larger structure of brick was erected. This building was dedicated by Bishop Baltes on October 27, 1881. On the same occasion, he blessed a new school building, the first one having burned to the ground on October 30, 1880. The Franciscans attended Sigel from Teutopolis until October, 1887. Rev. L. Riesen was then appointed its first resident pastor.²¹

TROWBRIDGE.—This mission is also situated in Shelby County.²² Already in December, 1861, Father Capistran Zwinge, in referring to it, wrote to Father Provincial Gregory "Beyond Green Creek an English-speaking parish will be organized in the near future. The people hope that Teutopolis will give them services at least once a month, and they intend to build a frame church this winter. The permission of the Ordinary has already been granted." The hopes

²⁰ *Ibid.*, p. 104, sqq.

²¹ *Ibid.*, p. 100, sqq.

²² The Fathers in their letters and reports generally refer to this settlement as Neoga; sometimes also as Big Springs, St. Patrick, and Trowbridge.

of the people were not in vain, as we learn from a letter of Father Kilian.²³ He visited them twice a month, holding services in a private house. The frame church, dedicated to St. Patrick, was blessed by Bishop Juncker, on November 6, 1864. The plan for the church was made by Brother Adrian; he also superintended the building operations. The parish, together with the mission Neoga, was transferred to the diocese in 1888. One Franciscan, Father Augustin McClory, and six Sisters have gone forth from Trowbridge.²⁴

KINMUNDY.—Father Kilian, since about the year 1865, visited this mission in Marion County once a month. In 1870, he built a church there, which was placed under the patronage of St. Philomena. He collected most of the money necessary for the building of this church (and for the churches at Edgewood and other missions) among the Irish laborers along the Illinois Central and Vandalia railroads. Kinmundy was attended by the Franciscans until 1878. At present, it is a mission of Sandoval, in the diocese of Belleville.²⁵

ODIN.—The mission at Odin was organized by Father Kilian, probably at the same time as that at Kinmundy. "Besides a number of Irish railroad laborers," he writes, "there were at that place a few German families. I generally visited them twice a month on week days. I built a small church there (about the year 1865). To obtain money to pay for the building, I took up a collection in Cincinnati in 1866, while on my way to Baltimore to attend (as Commissary Provincial) the Second Plenary Council."²⁶ The Franciscans attended Odin until 1870. At the time of Father Kilian, the mission numbered about thirty-five families; later many of the railroad employees moved away and the number of Catholics dwindled to a few. The church fell into decay and was torn down.²⁷

Little can be said of the missions south of Effingham that were visited only occasionally, as the records at hand give us no particulars. Such missions were: Tonti, Coloma, Alma, Salem, and Centralia, in Marion County; Olney, Richland County; Flora, Clay County; and Farina, Fayette County. Father Kilian writes: "I regularly visited Odin, at the intersection of the Illinois Central and Baltimore and Ohio railroads, twice a month. Owing to the convenient location of

²³ Father Kilian to Father Ludger.

²⁴ *Reitraege*, p. 97, sq.

²⁵ Father Kilian to Father Ludger.

²⁶ *Beitraege*, p. 96.

²⁷ Father Kilian to Father Eugene.

this town, Catholics of neighboring settlements usually attended the services, and they invited me to pay them a visit. Accordingly I often went to Flora and more often to Solem and Coloma, where they had churches; also to Centralia, as the pastor of that parish invited me to minister to the Germans living there. Olney was visited by me on a number of Sundays, until Rev. Meekel was appointed resident pastor.'²⁸

POCAHONTAS, Bond County, mentioned in the Catholic Directory already in 1860 as a mission attended from Highland, was placed in charge of the Franciscans in 1871; likewise *Greenville*, in the same county. Both places were given up in 1878. Father Theodore Arentz was the last Franciscan in charge. *Vandalia*, Fayette County, was attended, with several interruptions, from 1870-1875. In 1860, the Fathers held services at *Marshall*, Clark County, during Easter time. They did so again from the summer of 1861 to the fall of 1862, and from the fall of 1872 until May 1874.²⁹

PREACHING MISSIONS

While organizing and administering the parishes mentioned, visiting many smaller missions on week days, once a month or as often as circumstances permitted, and besides this assisting the secular clergy in the pulpit and the confessional, the Franciscans did not neglect what had been one of their main occupations in Germany: the preaching of missions in parishes in charge of the secular clergy. From the very first year of their coming into the diocese of Alton, they engaged in this arduous, but meritorious work. In the course of time, as their numbers increased, calls for their services multiplied, and several Fathers were appointed to devote themselves specially to the preaching of missions. The principal missionaries in the early days were Fathers Capistran Zwinge, Matthias Hiltermann, Ferdinand Bergmeyer, and Servatius Altmieks; and after the year 1875, Father Vincent Halbfass, Felix Hosbach, Paneratus Schulte, Raymerius Diekneite, Servatius Rasehe, and Symphorian Forstmann. How many missions were preached, the writer is unable to state; but an idea of their number may be formed from the records of only a few years. During the years 1864, 1865, 1866, and a part of 1867, two of the Fathers, Capistran and Matthias, gave sixty missions, lasting a week each, in the dioceses of Alton (which then comprised also the southern

²⁸ Beitrage, p. 102, 97.

²⁹ Report of Father Capistran. Copy in the St. Joseph Seminary archives.

part of the state), St. Louis, Vincennes, Dubuque, St. Paul, and New York. From the beginning of September till the middle of December, 1865, they and Fathers Ferdinand and Servatius preached missions at Springfield, Alton, Edwardsville, Highland, and in eleven parishes in what is now the diocese of Belleville, so that, as Father Kilian writes, they were continually traveling.

Besides preaching missions, the Fathers were called on to give retreats to the secular clergy and to religious communities, a work which they are performing with great success to the present day.

(To be continued.)

Teutopolis, Illinois

SILAS BARTH, O. F. M.

A LINK BETWEEN EAST AND WEST

SOME INTERESTING DETAILS CONCERNING SEVERAL EARLY

ILLINOIS CLERGYMEN

Writing in 1894 about the pioneer Catholics of Brooklyn, New York, it was necessary for me to obtain some details of the last years of the Rev. John Farnan who was the first pastor of the first church built in Brooklyn and who died in Detroit in 1849. A request for this information made to the late Richard R. Elliott of Detroit brought the answer that is given herewith. Mr. Elliott, as can be seen, was not over friendly to Father Farnan, a pioneer cleric whose rather erratic and stormy career can be found at greater length in Mgr. Lynch's "A Page of Church History in New York."¹

Father Farnan was born in Ireland, and ordained in Dublin in 1812. He was brought to New York by Bishop Connolly in 1818 and sent to Utica the following year. He remained in charge of that section of the State until 1823, when he got into trouble with his trustees and was removed under a cloud. A local history pictures him as a "young and agreeable man with pleasing manners." He spoke French, was an attractive public speaker, and had qualities of personal magnetism and good-fellowship that made him very popular with his impulsive fellow countrymen. The Catholics of Brooklyn began to build their first church, the present St. James' Pro-Cathedral, in 1822, but it was not ready to be occupied for several years. Finally Father Farnan was sent there as the first resident pastor in April, 1825. He finished the church, built the first orphan asylum in 1827, and started a school with the Sisters of Charity the following year. In the civic activities of the then village he also took a leading part. His convivial temperament, however, again got him into trouble with Bishop Dubois and he was removed from his pastorate and suspended in September, 1829.

He refused to submit, and having considerable local influence as a leader, a faction of his good-natured countrymen backed him up in a move to start an "Independent Catholic Church." For several months in 1831 the *Truth Teller*, the local Catholic weekly,

¹ The *United States Catholic Historical Magazine*, June, 1891; and the *United States Catholic Historical Society's Records and Studies*, Vol. II, October, 1900.

published a "caution" from Vicar-General Power to "the Irish laborers working on canals and railroads and Roman Catholics in general . . . that the Rev. John Farnan, late of Brooklyn, Long Island, is a suspended priest. . . . They are also informed that this notice is given to put a stop to sacrilege and lawless plundering under pretense of raising a Catholic church, school house, etc." This did not deter the rebellious cleric, however. He went ahead and, on October 27, 1831, laid the corner stone of his "independent" edifice at York and Jay Streets, Brooklyn, a short distance from his former charge. The attempt to build this structure was kept up for some time. In 1835 he was in Philadelphia, collecting for it, and a warning against him was published by Bishop Kenrick. Farnan retorted that the deposed Bishop Conwell, and not "the person styling himself Francis Patrick Kenrick, Bishop," was the canonical ruler of the see, and that his Brooklyn church "was and should be independent of the Roman Catholic Bishop of New York and of the See of Rome . . . that he awards to the bishop, called the Bishop of Rome, no higher ecclesiastical powers than belong to every other bishop under the great head of the Church."²

The Brooklyn schism did not last much longer and the unfinished walls of the "independent" church were used as a carpenter's shop until 1840, when Bishop Hughes bought the property, and, completing the original design, dedicated it as the Church of the Assumption on June 10, 1842. This building was razed and the Church transferred to another location in the parish in 1909 to make way for the approaches of the Canal Street Bridge across the East River. Father Farnan's faculties were not restored until Bishop Hughes took charge of the diocese and then, as Mr. Elliott relates, the bishop, satisfied as to his repentance, gave him an *exeat* and he went to Detroit in 1847.

Richard Elliott, in the sixties and seventies, was a well-known merchant of Detroit who zealously devoted his leisure moments to the preservation of the details of Catholic history. He was a constant contributor to the publications of that period. His family were among the English-speaking Catholic pioneers of the diocese. Mount Elliott, the Catholic cemetery of Detroit, was originally the property of his father. His brother is the Rev. Walter Elliott, rector emeritus of the Paulist Apostolic Mission House, Washington, D. C. Another brother, Major John Elliott, was killed in the Civil War, and a third,

² This controversy can be found in the files of the *United States Gazette* of that city for June 5 and 6, 1835.

James, was for years a public official in Detroit. During a long and useful life Richard Elliott was ever in the forefront of every Catholic activity.

THOMAS F. MEEHAN.

New York.

AVANT PROPOS

REV. JOHN FARNAN

IN DETROIT, MICHIGAN, 1847-1849

From Richard R. Elliott, April 2, 1894

The subject of this inquiry came to Detroit in the autumn of 1847. His credentials were from Rt. Rev. John Hughes, Bishop of New York.

He was accepted by Rt. Rev. Peter Paul Lefevre, at the time Bishop Administrator of the Diocese of Detroit, the titular, Rt. Rev. Frederic Rese, being indisposed in Europe.

Rev. Mr. Farnan was assigned to pastoral duty in Holy Trinity Parish, exclusively Irish, an assistant to Rev. St. Michael Edgar Evelyn Shawe, pastor. His first *act* as such was a baptism in 1847.

On June 29, 1848, the Cathedral of Sts. Peter and Paul was consecrated, and soon after this event Holy Trinity was closed, its congregation, its records from 1835, and its pastor and assistant, became merged into the cathedral, virtually an Irish Catholic parish.

(Bishop Foley assumed control of St. Patrick's Church and named in his cathedral, Sts. Peter and Paul, three (3) years since.)

Father Shawe became pastor and Rev. Mr. Farnan one of the assisting priests.

Rev. Father Coppens, S. J., now attached to the Jesuits' Church of Sts. Peter and Paul, whose letter is annexed, gives the status of Rev. Mr. Farnan; the date of the first of his official entries in the Cathedral parish register as January 2, 1849, and his last September 26, of the same year.

The official entries of his death and burial place the former event, or rather that of his burial, as November 21, 1849.

So much of this history is of record in Detroit, and fully authenticated by the letters of Father Coppens, S. J., and Father Savage, pastor of Holy Trinity Church.

Other particulars connected with the career of Rev. Mr. Farnan are given by me from memory in the following notes.

RICHARD R. ELLIOT.

The See of Detroit, created in 1833, had for its first bishop the accomplished Frederic Rese, D. D. For reasons never disclosed by his own contemporaries in the purple, Dr. Rese resigned in the spring of 1837, and leaving his diocese in charge of his vicars, Very Rev. Francis Vincent Badin, and the disciple of St. Philip Neri, Father de Bruyn, he went to Rome. The influence of his patroness, the Archduchess Leopoldine of Austria, prevented the acceptance of his resignation, and he remained in Rome, the titular Bishop of Detroit and the recipient of a salary conformable to the usages of the Church, paid by his diocese. *Rese obit* 1871. Father de Bruyn died in the winter of 1837-38. The control of the diocese devolved upon the venerable Father Badin.³

He had been the friend and associate of Father Richard.⁴ He was one of the School of Ascetic Holy French Ecclesiastics, whose devotional lives unfitted them for temporal cares of a diocese, and he repeatedly invoked Baltimore for relief, as he wanted to finish his career in his native town in France. The situation of the diocese of Detroit was peculiar. The interregnum had lasted nearly five (5) years. A bishop was wanting, but when a priest was found suitable to be elevated to the hierarchy and the administration of a diocese offered him, whose titular was alive, but abroad, and who might return to his see unexpectedly; most of the gentlemen selected for the honor declined to occupy the episcopal chair of Detroit under such circumstances.

Bishop Purell of Cincinnati, however, found Rev. Peter Paul Lefevre,⁵ a zealous missionary in the border regions of Missouri and Southern Illinois, a candidate, who did not, when approached, suggest any decided feeling of disgust in taking Dr. Rese's mitre and placing it upon his own head.

He was accordingly consecrated at Philadelphia in November, 1841, Bishop of Zela, "in infidel parts," and administrator of Detroit, and soon after came to Detroit and assumed spiritual control. Fathers Badin and Kundig soon after this event retired, the former to France, the latter to Milwaukee, where he became Vicar-General. Next to St. Anne's, which included all the indigenous French race up and down

³ Rev. Vincent Badin was a brother of Rev. Stephen Theodore Badin, the proto-priest of America, the Apostle of Kentucky and Indiana and a frequent visitor to Chicago and Illinois. Father Vincent Badin also came to Illinois and was regularly assigned to Galena for a time.

⁴ Father Gabriel Richard, Sulpitian, was for four years pastor of Holy Family parish at Cahokia, Illinois.

⁵ Father Lefevre was also assigned to Quincy and other points in Illinois.

the river for several miles, the largest congregation in Detroit was that of Holy Trinity, exclusively composed of Irish and English-speaking Catholic families. This church had been dedicated on Trinity Sunday, 1835. At the advent of Bishop Lefevre, Father Martin Kundig, above mentioned, was pastor, but left in 1842, as stated. He was succeeded from time to time by Irish priests, on their travels, until in 1845, when, by invitation, the Rev. St. Michael E. E. Shawe came from the University of Notre Dame, where he held the chair of English literature, (in January) and was installed pastor of Trinity.

It had happened during the episcopate of Bishop Du Bois that several Irish priests, along the line of the Erie Canal during and after its completion, served as missionaries; some of these were zealous, pious and self-sacrificing.

I recall the memory of one in particular, the Rev. Michael McNamara, who built the first St. Patrick's Church in Rochester, and whose death occurred there during my childhood, hounded to a premature grave by recalcitrant trustees.

Among these missionaries of canal-building time was the subject of your inquiry, the Rev. John Farnan. I doubt if there is any authentic history of this missionary period in the State of New York.

At all events, I ascertained such reliable particulars as enabled me to dictate the inscription cut on the uniform tombstone, which is to be seen at the head of the graves of deceased priests, in the spacious reservation assigned by me for their burial in Mount Elliott Cemetery twenty years or more ago, and to which I had the remains of Rev. Mr. Farnan removed and designated.

To the information contained in this inscription, which reads as follows:

REV. JOHN FARNAN
A Native of Ireland

First Pastor of Utica and Western New York.

First Pastor of St. James' Church, Brooklyn, N. Y.

Associate Pastor of Cathedral of Sts. Peter and Paul, Detroit.

Died at the Episcopal Residence, Detroit, November 19, 1849.

May his soul rest in peace. Amen.

I will add that Rev. Mr. Farnan was connected with St. James, Brooklyn, until 1832. This, I believe, is authentic.

(I heard it stated that after his suspension he opened an independent church; how long this schismatic and rebellious concern existed, I do not know.)

His restoration in 1846-7, by Bishop Hughes, was undoubtedly

influenced through personal friends, and was probably their return for political services rendered. As Bishop Lefevre provided only Belgian and Dutch priests for Detroit, and as Father Shawe needed assistance, the Bishop thought himself fortunate in obtaining the services of such a distinguished appearing ecclesiastic as the Rev. John Farnan was, when he came to Detroit bearing a letter from Bishop Hughes.

There he was, ready made, no expenses for preparation, no expense for seminary. He suited Bishop Lefevre and was appointed to assist Father Shawe; but at what precise date I cannot state, probably in the autumn, as stated, of 1847. After Father Richard, no Catholic priest was more loved and respected than Father Shawe, whose history is a romance, and who, like Galitzin, was of noble blood; he had been commander of a squadron of British cavalry at Waterloo, and, before that battle was ended, he lay upon the bloody field all cut to pieces, with the dead and wounded piled upon him three deep. Rescued, with a faint spark of life, he was removed to a temporary hospital, where he was soon after joined by his mother, who came from London to seek his remains, as she had read his name among the British officers who had been reported to headquarters as killed in this battle. She was soon able to take her young soldier to the South of France, where, after three years' nursing, the boy was saved; then the mother's turn came.

She had not spared herself; and when her son had been fully restored to life and vigor, she had exhausted her own physical status and had become an invalid. The son nursed the mother most tenderly, but she gradually faded, and finally arrived at that stage of weakness when it became a question of a few months when the term of her life would end.

Mother and son were of a noble Catholic race. When the filial duties of young Shawe had ended with the transportation of his mother's remains to the ancestral vault of his family in Devonshire, England, he retired from the military career, which had nearly cost him his own life, and had brought his mother to a premature grave.

He went to Vienna, where he remained a few years, and while in that city he became a postulant for admission to the noble and military order of Teutonic Knights of Germany, the grandmaster of which had been, and still continues to be, under the statutes of the order, a prince of the imperial family of Austria. To be elected a Teutonic Knight, the postulant has to show his right to sixteen

distinct quarterings of nobility in the heraldry of his country, and official proof of this right must accompany his presentation.

Young Shawe became a Teutonic Knight; and had his stall assigned him in the Chapter House of the order in Vienna. But his mother's self sacrifice and death clouded his life and he determined to leave the world and become a priest. He accordingly entered a seminary in Paris, where he remained until he received minor orders.

About this time the saintly Bishop Bruté⁶ had come to France to recruit missionaries for his wild see of Vincennes and to collect funds for carrying on his apostolic work in Indiana. It was while receiving a donation from young Shawe that Bruté noticed a bright cicatrice which traversed obliquely the prominent nose of the young man, and he inquired its origin. Early in the afternoon of Waterloo, Shawe's regiment had met the onset of a French regiment of cuirassers, one of whose officers rode direct against young Shawe, and with a powerful sweep of his sabre sought to decapitate the young Englishman; the blow was parried and with but little force it encountered the young man's nose, but, rising in his stirrups, he swung his sabre in a circle and cut the Frenchman through his helmet down to his neck and the upper edge of his breastplate. It was while relating this incident that the fascinating eyes of Bruté became fixed upon the young student and he resolved to win him for his missionary work. Few who had encountered such an effort had escaped.

Young Shawe, De St. Palais,⁷ and some other young French nobleman accompanied Bishop Bruté to Indiana at the time, the most God-forsaken State in the Western Country.

Shawe, with other young volunteers, was ordained, and soon put on his missionary harness. Then he became Father Shawe, the only English-speaking priest on the mission, but French and German were as familiar to his tongue and no less eloquently preached.

With his own personal fortune he built a stone church at Madison, which he dedicated to his patron, Saint Michael.

The Bishop's death was succeeded by intrigue among his French associates, and in disgust Father Shawe, at the invitation of Father Edward Sorin,⁸ left the sacerdotal family of Vincennes and became professor of English literature in the University of Notre Dame.

⁶ Rt. Rev. Simon William Gabriel Bruté, first Bishop of Vincennes with jurisdiction over Chicago and eastern Illinois.

⁷ Rev. Maurice de St. Palais who succeeded Rev. John Mary Iranacus St. Cyr at Chicago and later became Bishop of Vincennes.

⁸ Rev. Edward Sorin was the founder of Notre Dame.

He was intensely English, anti-American to some extent: while at that time Notre Dame's faculty was to a great extent as intensely French, as Father Shawe was English, in their tendencies. Some of these gentlemen were ex-militarists, and quite sensitive about the misfortunes under which the military glory of their country had succumbed. The majority were too strong for Father Shawe in this sentimental battle, and after establishing the English chair in such a manner that the present staff of Notre Dame accord the highest tribute to his wonderful ability and method, he, with the blessing of Father Sorin and the love and esteem of his associates, left the university and came to Detroit, to resume the active functions of his sacerdotal state and to enjoy life in a city so Catholic as was and is Detroit, and in society which his aristocratic attributes so well fitted him to adorn.

His advent was a God-send to Bishop Lefevre. His learning, his eloquence, his experience and his personal fortune and sincere piety, soon became effective aids in the pastorate of the Irish congregation of Holy Trinity Church, to which he was assigned upon his arrival in 1845.

Father Shawe was thrown from his carriage in April, 1853, and died May 10, following. R. I. P.

He organized guilds, charitable societies and other works requisite, and these aids to his pastoral work were in matured operation when Farnan came upon the scene. He posed as a D. D. and called at my office soon after his arrival in Detroit.

His physical appearance I remember quite well. He was over six feet, quite corpulent, and dressed in a new suit of black broadcloth.

During his interview he stated that, prior to his departure, he was invited to a reception of his friends, who presented him with a purse, well filled, and a massive gold watch, which he showed me, on the inner case of which was inscribed the names of the donors.

His manner was pompous, and well calculated to impose upon the susceptible people of the Irish race. He was at the time, I should judge, about sixty years of age, but gouty and infirm.

The popularity of Father Shawe made him wildly jealous, and, with the low instincts of a demagogue, he began to undo the beneficent work of his superior (Father Shawe), and the means he employed were to create a national antipathy on the part of a certain element against the *Englishman*, as he called his superior. Discord was fostered and some of the good and useful societies of the time were disrupted. So susceptible was he of flattery that he became the laughing stock of the household of the Bishop. All the priests of the city were at the time domiciled in the episcopal residence.

Fortunately, his physical status prevented active parochial work on his part. As an evidence of his ignorance and pretension, he claimed to be related to Lord Farnham, and the family of the Earl of Carriek (Sommerset Richard Maxwell), County Cavan, Ireland. Farnan and Farnham were wide apart. The climate of Detroit did not agree with Rev. John Farnan; there are but few entries made by him in the registers of Trinity or Sts. Peter and Paul.

After his death in 1849 there was litigation over the little of value he had left, by those claiming to be his heirs. The records of the Probate Court might furnish particulars, but I do not care to waste time in such a scrutiny. This unfortunate career, which commenced in America during the "twenties," ended in Detroit toward the end of the "forties".

RICHARD R. ELLIOT.

Detroit, April 4, 1894.

THE BEAUBIENS OF CHICAGO

(Continued from July, 1919)

LETTER OF FATHER ST. CYR TO MAYOR WENTWORTH

CARONDELET, Mo., January 30, 1880.

Mr. John Wentworth.

DEAR SIR—Permit me two remarks before we come to the answer of your inquiry. In the first place, you must be aware that I have lost my eyesight, and can, therefore, neither write nor read for myself. I am necessitated to have recourse to an amanuensis. Secondly, in the printed copy of my first letter you make me say Arch Division instead of Arch Diocese of Lyons. Please correct it.

Now in your kind letter, which came to hand on the 27th instant, you ask me where was the first church of Chicago located. What was its dimension, and why and how was it removed to Madison Street. At first the church was to be located on a lot promised to me for the nominal sum of \$200 by Colonel (Jean Baptiste) Beaubien, which was on the second street that is south of Water Street with which it runs parallel towards the lake. I cannot recollect the name (Lake). To explain it more clearly, it was on the street starting from Colonel (Mark) B's hotel towards the lake until it reached the Military reservation. But being unable to obtain this nominal sum of \$200 from my friends abroad, I had to look for another location. Colonel (Jean Baptiste) B. sold that lot a year after to Dr. (William B) Egan for the sum of \$300, who again sold the same lot in 1836 to speculators from the East for the fabulous sum of \$60,000. According to the advice of Colonel (Jean Baptiste) B. and Colonel (Thomas J. V.) Owen, I then concluded to build the church on a canal lot which was next to the military reservation on the same street with the privilege that no one should bid on the lot on which the church was above the valuation of the lot made by the canal commissioners. But the valuation was too high for the Catholics to buy it.

Mr. (Dexter) Graves therefore, who had put up his house on the same lot with the same privilege, resolved to take it at the commissioner's valuation for \$10,000, and in consequence thereof the Catholics had to remove their church from that lot. Meanwhile, Rev. Father O'Meara had bought a lot for his own use on Madison street, to which place he removed the church. As to more particulars apply to Augustine Dodat Taylor, who built the church himself, being a carpenter, and Anson, his brother, who hauled the timber with his team. The dimension of the church was 35x25 feet. But Very Rev. Maurice de St. Palais, late Bishop of Vincennes, enlarged it considerably and thus the church remained until Bishop Duggan had it demolished to build on the same spot the convent of the Sisters of Mercy.

Dear sir, I would be truly happy and proud to have had for my predecessor the saintly Father Marquette. However, it would be very hard work to prove it, because the great and most excellent works written by Father Marquette and his associates whilst on his way to the discovery of the Mississippi, together with the most accurate maps that he has left us of the lakes, would strongly militate against the supposition that the noble Rev. F. Marquette ever remained or even that he ever was in Chicago. For everything in his narratives and maps drawn

by himself indicates that he directed his course towards Green Bay, which was one of the most beautiful and safest harbors on the lakes. As there was a dense forest of evergreen pine trees and high towering firs on both sides of the bay, giving to the waters a hue or tincture of green color, it was called Green Bay. *Sinus viridis* in Latin; or, as the French Canadians called it, *Baie Verte*. From thence the explorers ascended the river that empties into the bay. It may be interesting to your Historical Club to know who were the first owners of that tract of land that lies north of Chicago River. It first belonged by a concession of the Indians to a man who lived at Grosse Pointe, called Bonhomme (whether it was his real name I do not know). Being in need of money, he one day, long before Chicago was a village, town or city, met Mr. Peter Menard who wished to buy some land in that direction. Mr. Bonhomme told him he could sell to him all that tract of land. Mr. Menard asked for how much. Fifty dollars was the reply of B; and consequence they drew up a contract in due form by which that tract of land extending along the river passed into the hands of P. Menard as second owner. But returning home to Tazewell County, Illinois, and finding land much cheaper near Peoria and of much better quality for cultivation, he repented of his first bargain, went back to Chicago and sold his land to the Kinzies for the same amount for which he had bought it, \$50. Consequently the want of foresight in P. Menard was the cause of John and Robert Kinzie's great fortune. I had this from Mr. Menard himself, who came to Chicago in 1835, and while we were walking together in the street he pointed with his right hand to that tract of land and said, "Would you believe, Father St. Cyr, that I was once the owner of that land there, for which I paid \$50 and which I sold again to the Kinzies for the same price? How foolish I was," he said with great agitation.

You ask for my full name, it is that of your obedient servant,

REV. JOHN MARY IRENEUS ST. CYR.

THE FIRST CHURCH AND THE TAYLORS

This letter was read to Augustine Deodat Taylor,⁴ referred to by Father St. Cyr. He was found serving upon a jury, aged eighty-four years, as well preserved as any ordinary man at sixty and having a splendid memory. He was one of the trustees of the old town of Chicago and also alderman under the administration of Mayor Levi D. Boone. He has been one of the leading house carpenters of the city, having done the woodwork of six Catholic Churches, commencing with Father St. Cyr's. The site originally designed for the church was the site of the present Tremont House, corner of Lake and

⁴James Taylor, a son of Augustin Deodat Taylor, is still living in Chicago and is a worthy representative of this pioneer family. He early became a member of the ILLINOIS CATHOLIC HISTORICAL SOCIETY and is an enthusiastic friend of the ILLINOIS CATHOLIC HISTORICAL REVIEW. He and his relatives are getting together notes and documents relating to their distinguished pioneer ancestors that will form the basis for interesting sketches to be published in these columns. Needless to say Father St. Cyr was mistaken in his remarks about Father Marquette.

Dearborn Streets, and which was sold by Dr. William B. Egan in 1836 to Tertius Wadsworth of Hartford, Connecticut.

The first Catholic Church was erected upon Canal land at the foot of Lake Street, on the South side of it, being what is now the southwest corner of Lake and State Street. But State Street was not laid out. There was a fence there then inclosing all the land to the lake which was then cultivated. The church was upon the lot next to the Military Reservation. But the price was so high, and the Canal Commissioners having no power to reduce it, the church was removed to the corner of Madison Street and Wabash Avenue and the old lot was bought by Dexter Graves, father-in-law of E. H. Haddock. After an extension of this church by Father Maurice de St. Palais, he built St. Mary's brick church, Mr. Taylor doing the woodwork and Peter Page the brickwork. After the great fire the remains of two dead bodies were found under the ruins, supposed to be those of Father Bernard Shaffer and Bishop William Quarter (the first Bishop of the diocese of Chicago, erected in 1844) who died April 10, 1848.

Mr. Taylor saw Bishop Rosatti in St. Louis in 1832. His brother, Anson H. Taylor, who died on the 9th of May, 1878, at Lakeside in this county, went to St. Louis and brought Father St. Cyr here. Father St. Cyr boarded at Mark Beaubien's old Sauganash Hotel, corner of Lake and Market Streets, and the first Mass that Mr. Taylor attended in Chicago was in a log building about twelve feet square on the west side of Market Street opposite the Sauganash owned and occupied by one of Mark Beaubien's laborers. Mr. Taylor remembered hearing the Indians sing devotional songs which Father St. Cyr had taught them. He did not think the first church cost over \$400. He built it as cheap as he could, only expecting to make his expenses. When he went for his pay Mark Beaubien pulled a half-bushel measure out from under his bed and paid him in new silver half dollars, such as the government had used in paying the Indian annuities. At this time Rev. Jeremiah Porter, Presbyterian, was preaching in the garrison. Mr. Porter wrote to the *Connecticut Observer* at Hartford, Connecticut, that he had arrived in Chicago just in time to counteract the influence of the Romish priests. But notwithstanding one of his strongest supporters, Deacon John Wright, helped handle the timbers when the first Catholic church was raised. It was finished in the autumn of 1833.

Before Father St. Cyr came here, Father Stephen Theodore Baden, a missionary among the Pottawatomi in the region of South Bend, would occasionally come here and celebrate Mass at the headquarters of Colonel Whistler in the garrison and Mr. Taylor's

brother, Anson H., would try to assist him. Father Baden secured from the Indians the land upon which Notre Dame College near South Bend, Indiana, now stands. The Taylors were a pretty numerous family here in early times. Their mother died here but a few years ago, aged ninety-six. Anson H. Taylor came to Chicago in 1827 and he sold goods here in 1829 at the Forks on the West Side, and afterwards moved to the north part of this county near the lake. The late Charles H. Taylor, alderman from the old Third Ward under Mayor Augustus Garrett in 1843, came here in 1832 and kept a hotel on the West Side near the Forks built by James Kinzie and afterwards kept by Chester Ingersoll. Augustine Deodat came here in June, 1833, and lived here until his death. He saw the first printing press landed in Chicago.

ANECDOTES AND REMINISCENCES

The Cuillerier or Beaubien family have no Indian blood except through the marriage of Gen. Jean Baptiste Beaubien. I remember when I was a little boy of five years of age when my father kept the light-house, the Indians would come and camp in our yard. That was the time the Indians used to come once a year to get their pay from the government, they always came to our house. Father used to place me on a table and play his violin and I would dance for the Indians and old Indian Chief Shabbona would give me maple sugar and a pair of moccasins for the dance. I always looked for him. The last time I saw him he came to our house on Pine street on the North side, it was in the year of 1858. He died in 1859. His wife and children used to come to our house after his death, when we moved to Naperville and bring her children and grandchildren with her.

Near the time of my father's death—just before he died he asked for his violin. He played an old Indian tune, the words are, "Let me got to my home on the far distant shore white man, let me go." He played it partly through but he was too weak to finish. He requested me to bring the violin and a picture of Hon. John Wentworth, taken when he was a young man and to hand them to John Wentworth. After his death, I brought them to Hon. John Wentworth who was stopping at the Sherman House. I handed them to him and said that it was father's request. He took my hand, the tears came to his eyes and he could not speak and he left me and I went out deeply impressed. Mr. Wentworth gave the violin to the Calumet Club, where the old pioneers used to meet once a year until they all passed away.

Then when the Calumet Club went out of existence it was given to the Chicago Historical Society, where it now lies honored with the memories of the dear ones who have passed away.

I have often heard my sister, Mrs. Emily LeBeau, who is now living, she is now in her 90th year, (died in November, 1919, since this article was written), speak about the big snow storm on March 8, 1830, the time my brother Napoleon was born. She and her uncle's children were at school at the time it commenced to snow, but her mother was afraid the children would perish in the storm (my father being away at Joliet) when Francois Laframboise, Sr., who was visiting at our house went after the children to take them home. He found them near a fence. It seems on their way home they huddled together to keep warm. However, he brought them home safely. The next morning there was a man found frozen to death between Chicago and Joliet that perished in that terrible storm.

A very interesting interview with Medore B. Beaubien by a *Chicago Times* reporter appeared in that paper May 16, 1882, as follows:

MEDORE BEAUBIEN INTERVIEW

The most interesting fact to Chicagoans concerning Mr. Beaubien is that of all men now living, he is certainly the one who first saw Chicago. The date of his seeing was the spring of 1813, when Mr. Beaubien was four years old, "I remember," said he, "as well as if it were yesterday running about over the ruins of Old Fort Dearborn, and picking up bits of iron and pieces of the furniture that had been in the Fort before it was destroyed. At that time I think the only house was Mr. Kinzie's on the North side of the River, and one morning my father, step-mother, and my brother Charles and myself crossed the river in a canoe to see the ruins. I did not stay here long at that time, but about two years later my father opened a supply store in Chicago and was appointed agent for the American Fur Company. I lived in Chicago from that time until 1840 when I went to Kansas with the Pottawatomic nation and settled with them on their reservation near Topeka."

"When I came to Chicago to live there was a government field which extended North to the river from what is now Washington street, and from the South branch to the lake. The field was sometimes sowed to wheat and I remember that I often used to shoot pigeons there. The ground was low and wet, and had to be ditched. Where the Tremont house now stands was a good place to shoot ducks and muskrats."

"The only house on the South side of the river at that time was my father's. There was an old horse-power mill, which stood a little South of where the old light-house used to be and there were the government stables. An old Frenchman named Wilmot owned some building on the North side and afterward Walcott built there and Daniel McKee, who was the government blacksmith. You can say that when I came here Chicago was a mighty lonesome, wet place."

"After the old town was laid out I built the first house on lot No. 1 at

the corner of South Water and Dearborn Streets. It was a double log-house, and in one end of it I opened a store with a stock of goods which I bought in Detroit. Anson Taylor occupied the other end of it for a Tailor-shop. That was about 1826 or 1827. My uncle, Mark Beaubien, came here about this time from Monroe and after a few years he built the Sauganash Hotel. About two years afterward Peter Cohen built a house on the other side of the slough. He was a Frenchman and said he had been one of Napoleon Bonaparte's body-guard. He used to show the scars of the wounds which he said he got in the wars."

"George W. Dole built the next house on the corner of Dearborn and South Water Street.

"Then the Sac war broke out in '32," and as the old man said he grew excited, rose from his chair and began to pace the room. "Then the Sac war broke out and what did Beaubien do? Beaubien had to join. Beaubien had to furnish guns. Beaubien had to furnish ammunition. He never got a cent for it. Beaubien had to go on all the scouting expeditions mind you. Young man! the people of Chicago have forgotten old Beaubien. They don't remember that old Beaubien ever did anything for them. I know I've got some pride, but it isn't for myself so much as for my children and he pointed to his youngest son who was in the room. I want my children to know that their father did, and I want their friends and mine to give their father what honor is due him."

The old man sat down and began to tell stories. "One morning," said he, "We had an invitation to go over to Hickory Creek to a ball given for the benefit of old Nicholas Baldwin who kept a trading establishment over there. Goldson Kercheval, Robert Kinzie, Thomas Owen, John Whistler, myself and one or two others started about noon on horse back and got to Hickory Creek just before dark. We put our horses in the stable, got supper and went to dancing. We danced until midnight had a lunch; danced till daylight; got breakfast, danced till noon; ate our dinner, danced the rest of that day, all the next night and sometime after that. All together I think we danced three nights and two days, while that lasted we forgot all about the horses, and when we went after them to go home we didn't know them. The Chicago boys had rather got the best of the country boys with the girls out there and the country boys got mad about it, so while we were dancing they went to the barn and clean shaved the mane and tail of every Chicago horse. Kercheval was the maddest man in the world. His horse was a fast pacer, with a splendid long flowing mane and tail and when he found him, that horse's tail was as bare of hair as my arm."

FRONTIER TRAGEDY

Beaubien was a Second Lieutenant of the Naperville company of Militia during the Sac War and was with a company of men under command of Gen. Brown, who were on their way from Chicago to Ottawa at the time of the Indian Creek Massacre. They were met on the way by a messenger from Ottawa, who brought the news. It was just at sunrise the morning after the massacre that they came in sight of the settlement on the other side of the creek.

"I was riding ahead," said Beaubien, "and the first thing I saw on the other side was something shiny that lay on the ground and glistened in the

sunlight. We wondered what it was, but found out soon enough when we crossed the creek. There lay Mr. White man flat on his face, stone dead with his scalp gone, and it was the bare place from which his scalp had been taken that glistened and shone in the sun. And there they lay all around, fifteen of them, I think, all dead. There were seven women and children in the house and they were all killed, and right in front of the open door of the log cabin lay a little baby not more than so long," the old man measured off about two feet on his arm. "There was a big stump by the door, and it looked as if some red brute had taken the little thing by the feet and smashed it's head against this stump and afterward ran an arrow through its body on the floor of the cabin. The blood was so thick that it splashed as we walked in. We went to Ottawa that night and went into camp. I was officer of the guard, and placed sentry around the camp. Pretty soon after it was dark we began to expect the Indians and about that time the guards came in all doubled up, with their hands on their stomachs and complaining of a dreadful colic. Most all of 'em either had the colic very bad, or all got so thirsty that they had to come into the camp that night, but the Indians didn't come and we went back to Chicago without seeing them."

PIONEERING

It was a poor day for wolves, according to Mr. Beaubien, when the Chicago hunter could not kill a dozen within a few miles of the town, and on one day they started out by killing a bear in the strip of woods just north of the river and before night had added forty wolves to the bag. Mr. Beaubien's few days visit with his old acquaintance in Chicago had revived his memory and he told stories of the old times with the keenest relish.

He is now a resident of Silver Lake, Kansas and came to Chicago to attend the reception of the old Settlers at the Cahmet Club. He is the son of an Indian mother (a sister of Chief Shabbona) and son of Gen. Jean Baptiste Beaubien, a Frenchman, brother of the famous Mark Beaubien. He is, notwithstanding his 73 years, active and strong and fond of society. His face is plainly marked with his Indian ancestry, but he speaks with a slight French accent. He is well educated and there are few men who do less violence to the English language than he. For many years he was the Interpreter of the Pottawatomic nation and was one of the six commissioners whom that nation employed to transact all their business with the United States government. In 1861, Beaubien with about fourteen hundred others, separated from the nation and became citizens of the United States, but by virtue of his commission he is still one of the Chiefs of the Pottawatomes.

WENTWORTH ON THE BEAUBIENS

I also insert here an address made by Hon. John Wentworth at the Calumet Club, May 20, 1881:

Now my fellow citizens the history of Chicago has been very much mystified by various writings. You know it is said that when we get old we get garrulous, we like to talk. Well many of us cannot get an audience, so we write a letter and publish it, and put our names to it. Now, I don't care how accurate a man is, how retentive his memory, he will make mistakes. He will get his events right, but he will mix up the parties to those events, and he will get the dates all scattered along from one to twenty years. When I write anything of that kind I jump up every little while to find some of the old documents to refer to, and I am perfectly astonished to find how little I know about Chicago until I get at the actual facts of the case, and so men have written and will continue to write; but there are facts, and these facts exist in the hands of these old soldiers. Yes, you are old soldiers, gentlemen, for you have fought many a good fight and by comparing what one man says with what another man says you get at the whole story, and that is the only way you will ever get at the correct history of Chicago, and this Club is entitled to the whole credit of it.

Now I do not thank the Club for entertaining me, but I do thank this Club for planting the foundation for the restoration of our history, without which it never could have been written.

Now, my fellow-citizens, I have a duty to discharge to you. You miss one man here to-night that has always been with us. He has always been with Chicago. When you came here all of you, old Mark Beaubien was here. (Applause). But he has passed away as we shall all have to pass away and on his death-bed he willed this old violin to me, and as here was his home, I deemed it my duty to bring it down here and present it to the Calumet Club. (Applause). I labored somewhat to find some of the old settlers, some of the descendants of the French families here that had a taste for this, but I could not find one that would come here and play to you to-night. So we will have to forego this music and listen to the music of modern times, but I would say also, in behalf of his brother, old Jean B. Beaubien, whom you all remember and who came here before Mark did, that he also has a son here. The old gentleman was a little higher-toned than Mark, he thought it better becoming his dignity to have a piano in his house and he brought the first piano here that was ever brought to Chicago, and that piano has been well preserved, but has marched along with his grandchildren, and is now doing service to the young people on the frontier of Kansas.

It is out at Silver Lake, where our old friend Medore Beaubien, also one of the first trustees of the City of Chicago is now living, who at last accounts, was the Mayor of the City of Silver Lake. With that piano and with this fiddle Col. Taylor, you know we had many a good time. (Laughter). We were young then, and you remember old Capt. James Allen, who was then at the fort. We named our first steamboat after him and how we young people used to assemble night after night there on the deck of the Jim Allen, and if we got there before Mark came, you know what the song was, "Come Uncle Mark with your old violin and give us a dance upon the Jim Allen." (Laughter).

MARK BEAUBIEN'S CAREER

The greater portion of Mark Beaubien's life was closely interwoven with the early history of this city. He came here in 1826 from Monroe, Michigan, when the future metropolis of the West was struggling for existence. He bought a log hut near the corner of Lake and Market Streets, then the property of John Kinzie and converted it into a tavern. In 1830 he enlarged this by the addition of a second story frame building and then dignified it with the name of a hotel, which he called the Sauganash Hotel, in honor of an Indian Chief of that name, who was a very prominent character in those days. Sauganash was with Tecumseh, an ally of the British in the war of 1812. For his services he was created a Captain in the army. Subsequently in 1826, he was appointed a Justice of the peace in Chicago. At this time Sauganash was burdened with the duties of Chief of the Pottawatomie Indians. In civilized life he was known as Billy Caldwell. There were two other distinguished Indians who used to frequent Beaubien's tavern. They were Shabonee and Checkepinque or Robinson. It was at this place the settlers congregated and passed away a good deal of time in the relation of the incidents of the day, and Sauganash had taken an active part with Tecumseh, and was present at the battle of the Thames. Beaubien was in Detroit at the time of the surrender of the place by General Hull to the British in 1812. Beaubien was of a social jolly disposition and easily found many congenial companions in those early days. He was besides very much attached to a violin, which it is said he brought with him from Monroe, and was an excellent player. Music at that time was very scarce, and Beaubien and his fiddle were very often called into requisition. He furnished the music for all occasions, and his audiences were generally of a very mixed character comprising the white or American settlers, Indians, half-breeds, and French Canadians. It is related by the Hon. John Wentworth, who was very intimately acquainted with him, that he never failed to produce music, if one string was broken, or gone, he made two answer the occasion. The fiddle was his inseparable companion and he possessed it until his death.

His history was full of amusing incidents as one will illustrate. At his hotel he was frequently crowded for room and comfortable lodging for his guests. On one occasion he said, "I had no bed but when a traveler came for lodging I gave him a blanket to cover himself in on the floor, and told him to look out, for Indians may steal it. Then when he gets asleep I take the blanket away carefully

and give it to another man and tell him the same so I always have beds for all that want them."

In 1836 the digging of the canal was begun and to celebrate the event the leading citizens went on an excursion down the river to Bridgeport. Two schooners towed by a small steamer, (the George W. Dole) were chartered for the occasion. On returning home some ruffians made a malicious attack on the excursionists, throwing stones and breaking the cabin windows of the vessels. A halt was made and those on board, who included the Kinzies, Stephen F. Cole, John and Richard L. Wilson, Henry C. and Gurdon S. Hubbard, Sr., James B. Campbell, Ashael Steale, S. S. Cobb and Mark Beaubien, jumped ashore and went for their assailants. They pummeled them with their fists and retired victorious. This was on the glorious Fourth of July and no doubt the early settlers felt proud of their achievements in commerce and war for the day.

CHICAGO'S DEBT TO THE FRIENDLY INDIANS

Alexander Robinson once did the village of Chicago a great service and it is a pleasure to record the fact even eighty years after. Robinson was a chief of the united Pottawatomies, Chippewas and Ottawas, his father was a Scotchman. He was born in 1762 or thereabouts. At the time of the Fort Dearborn massacre he was living at St. Joseph, Mich., and his home was for a time the refuge of the Kinzie family. Through all his life he was friendly to the Whites. Soon after the massacre he came to the struggling settlement around Fort Dearborn and built himself a home on the south branch of the Chicago river. In 1829 he was granted two sections of land on the reservation along the Desplaines river, the Pottawatomies at that time being scattered along the river from Waukegan to Morris. He was living on the Desplaines in 1831 when Black Hawk made his treaty with the government and withdrew to his Iowa reservation, promising to remain there.

It is a matter of history that in the fall of 1831, Black Hawk began organizing the Iowa Indians for an invasion of Illinois and the recovery of their old homes and hunting grounds along Rock river. Black Hawk sent a runner all the way from his Iowa reservation to Chief Robinson's on the Desplaines. The runner came to Robinson's cabin one evening and delivered his message. It was not verbal, he handed the Chief a string of wampum to which was attached a pouch of vermilion and a small bag of Indian tobacco made of tobacco leaves, red willow bark and sumac leaves, the mixture

being known in those early days as "Kinnikinnick." Robinson gave the runner food and shelter and next morning started him back to his distant home.

Robinson knew too well the meaning of this message. The tobacco meant "a council and the smoking of the pipe." The wampum was a peace offering or a tender of friendship. The vermilion was an invitation to put on the war paint. Therefore Black Hawk's message to Chief Robinson was, "Will you be our friends and allies? Call a council of your Chiefs, put on the war paint and join us in a war against our enemies, the white people."

Chief Robinson was in sore doubt. He knew that any continued fight against the whites would be hopeless and ill-advised. Yet he knew that if he, as War Chief, called a council the young and hot-blooded chiefs would favor war and might overcome the restraining influence of Billy Caldwell, Shabbona (or Shawbonee) and the other friendly Chief and favor an alliance with Black Hawk. If he returned the peace offering to Black Hawk without a council that would be a virtual declaration of war against Black Hawk. He decided to take no action whatsoever. He told no one of the message from the Iowa Indians. Black Hawk, after waiting many weeks and getting no reply from Robinson must have concluded that the Pottawatomies had accepted his peace offering and were ready to join him in a war. Robinson's conduct was in violation of Indian ethics, but time proved his wisdom. In the summer of 1832 when Black Hawk and his tribe were advancing toward Chicago, Big Foot and many of the younger chiefs caught the war sentiment and it was only by the utmost efforts of Robinson, Billy Caldwell (or Sauganash), Shabbone and the military officers that they were prevented from organizing an outbreak.

All the history of these times would indicate that Black Hawk expected the Indians in Illinois to readily join with the Sacs, Foxes and Iowas in a war of extermination.

In the early summer of 1832 with 500 braves and all the women and children of the tribe, he crossed the Mississippi and began his devastation through Illinois. The fact that he brought the women and children along showed that he expected refuge and shelter for them in the Indian towns in Illinois. He had proceeded as far as Sugar Grove or Big Rock in Kane County when he sent runners ahead to have a further understanding with the Pottawatomies. When these runners came to the Pottawatomies camps along the Desplaines river they found that the Indians had made no preparations for war and were in ignorance of any intended uprising. These

runners attacked two settlers near Naperville. One man escaped and the other was killed and scalped. At Plainfield in Will county they killed an old man and not only took his scalp but tore the skin from his face to make a gory ornament of his long whiskers. It was about this time also that one of Black Hawk's bands killed a missionary in LaSalle county and put his head with its long floating black hair on a high pole so as to frighten the settlers.

By this time, however, the Illinois volunteers were organizing against hostiles, the government had dispatched troops from Buffalo and Gen. Scott was on his way from Fortress Monroe to assist in driving the Indians back to their reservation. It is believed that Black Hawk recognized the hopelessness of his campaign as soon as he learned that the Indians to the east would not assist him. At any rate, he began his memorable retreat, with the militia and regulars brushing close behind him and having an occasional engagement. The Indians had reached the mouth of Bad Axe river, now in Vernon County, Wisconsin, when the troops overtook them. Some boats carrying artillery had come up the river and the Indians were fairly trapped between the two forces, only a few escaping to the Iowa side. Black Hawk was made a prisoner and the last stand of the Indians in the Northwest Territory ended in dismal failure. Suppose that the Pottawatomies had received the message from Black Hawk? They would have allied themselves with the Sacs, Foxes and Iowas. The first massacre might have been repeated on a larger scale. The Village of Chicago could not have withstood any determined Indian attack, it was perhaps saved by the shrewdness and conservatism of Alexander Robinson.

One day in 1865 George J. Tucker of Naperville and Mark Beaubien, drove from Naperville to Alexander Robinson's cabin on the Desplaines river. Mr. Tucker was the step-father of Samuel E. Chase, the prominent democratic politician and at present the recorder of Cook county. Both Mr. Tucker and Mr. Beaubien had known the old chief for years and had been on friendly terms with him.

They took with them a large bottle of whisky as a present to the chief. During most of that day they sat in the shade of the cabin and talked over old times with Robinson, who was a man of remarkable memory even at his advanced age. According to his calculation he was then 103 years old. He died in the same cabin in 1872.

Under the warming influences of whisky and old associations Robinson became confidential. The talk turned to the Black Hawk War and finally Robinson, entering his cabin went to a hollow log

in the wall and withdrew the wampum, (bits of shell strung on a sinew) the little pouch of dried war-paint and the bag of "Kin-nikinnick." Showing them to his white friends, he told the story of the Black Hawk runner practically as it is told above. His children and grandchildren who gathered around him were no less surprised than Mark Beaubien and Mr. Tucker. They said he had never before told them the story and none of them had ever before seen the curious relics.

Mark Beaubien, who thought that he knew all about that period in Chicago's history, when the settlers were flocking into the fort for protection and the boats were bringing in cholera-stricken soldiers from the east, was deeply interested in the narrative.

Many questions were asked of Robinson, who went over the story in detail. Mr. Tucker entreated Robinson to give him the wampum, paint and tobacco, and after a few more drinks the chief consented.

The articles were for several years in the possession of Mr. Tucker, and when he died they passed into the hands of his widow, Mr. Chase's mother. After the fire of 1871, and shortly before her death, Mrs. Tucker suggested to her son that the articles be placed in the custody of the Chicago Historical Society. Mr. Chase delivered them to Secretary Hager of the society, with a statement of their great historic value. The secretary requested him to write at length the story, but Mr. Chase neglected doing so, and when he was solicited to repeat the story for this publication he remarked, "This will be the first time it has appeared in print."

Mr. Chase is positive, from his investigation of the Robinson story, from the written history of that time and from his many conversations with old settlers, that the caution of the war chief and the friendly influence of Shabbona and Billy Caldwell saved Chicago from a frightful massacre. Mr. Chase remembers Shabbona (the towns of Shabbona and Shabbona Grove in DeKalb county were named after him) and often saw him fording the DuPage river. At that time Mr. Chase lived in Naperville.

"Every year Shabbona would go on a friendly visit to the Ottawas and would travel from Shabbona Grove down to Wilmington and back," said he. "He would cut through the woods to avoid a straight road and would never use the bridges. After he died, along in the 50's, his squaw continued the annual visit to the Ottawas, also to Mark Beaubien at Naperville. She became so fat that she could not ride a horse or walk and she traveled in one of the old-fashioned 'democrat' wagons, an Indian boy named Smoke driving and the

Squaw sitting on some hay in the back of the wagon. Like Shabbona, she would never use one of the white man's bridges, but always forded the streams. One day when crossing the AuSable the wagon upset, throwing her into the water. The stream was hardly two feet deep, but she was so ponderous that she could not get up and before help came she was drowned."

The cabin in which Robinson lived for so many years and at which he told the long-concealed story of Black Hawk times was on the banks of the Desplaines river, about six miles north of Riverside Township of Leyden.

DEATH AND MEMORIALS—MARK BEAUBIEN

Mark Beaubien died at Kankakee, Illinois, April 11, 1881. Elizabeth (Mathieu) Beaubien, his wife, had seven children from his marriage. She died at Kankakee July 28, 1904, aged ninety-eight. His grandson, W. Lester Bodine, who had his name changed from Beaubien, is now Superintendent of Compulsory Education of Schools of Chicago. Also his great grandson, Alexander F. Beaubien, is a promising young lawyer at Waukegon, Illinois.

The Hon. Isaac N. Arnold, one of the oldest citizens of Chicago, and one who delights in the early history of Chicago, was interviewed on the subject of the early life of Mark Beaubien. His reminiscences and recollections of him were as follows: "Mark Beaubien, when I came to Chicago in 1833, was a large, well-built man, more than ordinarily good-looking, in fact a handsome man. Mark was a jolly good fellow, sharp, witty, full of fun and frolic and a skillful player on the violin, which he played for the benefit of the earlier settlers' balls and dancing gatherings. When I came here he kept a tavern or hotel called the Sauganash, near the forks of the river, where the Wigwam was afterwards located. He was very liberal, even to an improvident extent, and whatever he made he managed to spend. He was one of the very earliest settlers at Fort Dearborn, now Chicago, having come here, I believe, in 1826. At that time between where he lived and the North Side there was a canoe ferry that carried over the early settlers. Colonel Beaubien used to have balls, of which he himself would be the fiddler for his guests."

Charles Fenno Hoffman describes one of these in a very lively way in his book, "A Winter in Chicago." This was in 1834. This ball, I believe, was at Colonel Beaubien's house.

Redmond Prindiville tells a story right in point, the circumstances happened shortly after Mark had moved from the Sauganash

and started the Illinois Exchange on the northwest corner of Wells and Lake Streets. Said he one day to Thomas C. James: "What you say you not buy some lots? There is money to be in these lots." "But I have no money to invest, that's just the point," replied Mr. James, "I lend you some," said Mark, "here, how much do you want?" The loan was made for \$300. "And now you give me a little paper—what you call him—note, you know." Well, a few days later Mr. James brought around his note signed. "What is this?" inquired Mark. "My note to secure the loan you made me." "Oh, well, you keep him," said Mark, "then you know what time to pay." This was illustrative of that generosity of which a similar anecdote is equally characteristic.

When the school section property was sold at auction, Philo Carpenter kept a small drug-store. "Why you not buy?" asked Mark, anxious that his friend should profit by the speculation. Mr. Carpenter had an excuse similar to that of Mr. James, and Mark being equally ready to lend, loaned Mr. Carpenter \$600, agreeing to take it out in drugs. With that \$600 Mr. Carpenter purchased a block out of which he said that fifteen years ago he had realized \$75,000, and the greater part of it remains. Carpenter left a very large estate at the time of his death. At one time Mark sold to a man four lots of fifty feet each, where the Sherman house stands, for \$15.00 each, and the next day after the sale his conscience troubled him for fear he had cheated the second party to the contract. He went to the man and offered to give him back his money, receiving for an answer, "Well, I suppose it's so, but a bargain is a bargain, and I wont back out now if I have lost by the trade."

Once within the memory of man, Phil. Conley was a collector of customs and Mark was keeper of the lighthouse. The boys made a presentation, a silver pitcher, or something of the kind, to the esteemed Phil., and Mark being in at the wake, remarked jocosely: "Why you don't make me a present gentlemen?" "Very well, make it a gold-headed cane. What d'ye say?" "Good," said Mark very much elated, "you get the cane and I will pay for him." But there is no end to these stories; they are fresh on the lips of every old inhabitant, and here is another of them: One day Mark was holding forth to a party of eastern land speculators, and dilating on his early trapping and trading adventures "Oh them was fine times: never will come any more," said he. "Do you do anything now, Mr. Beaubien?" asked one of the gentlemen, deploring the trader's lost occupation. "Do I do anything!" exclaimed the Frenchman with animation, "well, I should say so! I plays de fiddle like de debble

an' I keeps hotel like hell; I eat fifty people for dinner every day. By gor, don't you call zat business?" This is where the celebrated story about his keeping hotel like hell originated, and as to his playing the fiddle, full many a gay young buck, now hoary headed, could testify thereto, as well as he, for at every huskin and dancing bee over at Fox River and Naperville and all the country round Mark was present with his violin, the sole orchestra of the settlement and the life-inspiring genius of the hour.

But his chief chaarecteristic was ever his devoutness. In all the anecdotes afloat about him it will be observed that a certain vein of piety runs through them. It was in this spirit of piety that he always promoted the interests of the Church.

Some few years ago it came to light as an evidence of the regard the Indians, Old "Sauganash" among them, felt for the good-natured Mark Beaubien that forty years before, in ceding the land in these parts to the government, the sole reservation those first owners of the soil made was of sixty-four acres at the mouth of the little Calumet River near Miller, Indiana, a part of the Dunes of Indiana, which they retained for their old friend Mark Beaubien. Mark Beaubien always carried in his pocket the sheep-skin on which was written the patent signed by Van Buren, ex-President of the United States, for the land (64½ acres) deeded to him by Billy Caldwell, the Sauganash. This tract lay on the Calumet River near Miller, Indiana, and in 1913 a squatter, a Mrs. Drusilla Carr, won a suit in La Porte County. The venue was changed from Lake County by which she claimed the tract. The case of the heirs was conducted by a son of Isaac R. Hitt. An appeal was taken but without effect.

Isaac R. Hitt, rummaging through the archives at Washington, D. C., in 1870, found the yellow patent, and Mark was moved to tears when it was brought to him. He kept it ever in his breast pocket in kindly recollection of his savage friend.

No two men were more unlike than General Jean Baptiste Beaubien and his brother Mark Beaubien. The first had all the supposed dignity of a Roman, or of a United States Senator, while the latter, while always a gentleman, was always jolly and light-hearted, fond of horse racing, a little game of draw, playing the fiddle and having a good time generally.

Mark Beaubien left a numerous progeny. He was the progenitor of twenty-three children and of fifty-three grandchildren. His great grandchildren were so numerous that, as the Hon. John Wentworth once remarked, "the counting of them had been stopped." The memory of no man who has lived here will be more kindly cherished,

and certainly no man deserved more. While perhaps he did not attain the high distinctions that fell to the lot of some other men who are regarded as Chicagoans, he was as honorable and worthy of esteem in his own sphere.

FRANK G. BEAUBIEN.

Chicago.

A NATIONAL CATHOLIC HISTORICAL SOCIETY FOUNDED

In the last days of December, 1919, a meeting was held in Cleveland, Ohio, at which a NATIONAL CATHOLIC HISTORICAL SOCIETY was organized for a comprehensive study of Catholic history. Its first officers, elected for this year, are the following:

President, Dr. Laurence Flick of Philadelphia; First Vice-president, Rev. Richard Tierney, S. J., of New York City, Editor of *America*; Second Vice-President, Rev. Victor O'Daniel, O. P., S. T. M., Associate Editor of the *Catholic Historical Review*, Washington; Secretary, Dr. Carlton J. H. Hays of Columbia University, New York City; Treasurer, Rt. Rev. Msgr. T. C. O'Reilly, D. D., V. G., of Cleveland; Archivist, Rev. Peter Guilday, Ph. D., of the Catholic University, Washington.

Elected to serve with the officers as an executive council were: Rev. Gilbert P. Jennings, LL. D., Pastor of St. Agnes' Church, Cleveland; Rt. Rev. Msgr. Joseph F. Mooney, Vicar General of the Archdiocese of New York; Rev. C. M. Souvay, C. M., of the Kenrick Seminary, St. Louis; Rev. William Busch of St. Paul Seminary, St. Paul, Minn., and Rev. Zephyrin Engelhardt, O. F. M., of Santa Barbara, Calif.

Enough life membership dues—fixed at \$50.00—were pledged to assure the new society sufficient financial support for the year. The annual dues are \$3.00.

During the week following Christmas, 1920, the next convention will be held, in Washington, D. C.

Dr. Lawrence Flick, of Philadelphia, the new association's first president, helped to found Philadelphia's Catholic Society thirty-five years ago and has since then been at the head of that local organization. He therefore, lacks experience as little as he lacks zeal and ability.

BISHOP DUGGAN AND THE CHICAGO DIOCESE

By GEORGE S. PHILLIPS (Non-Catholic) in *Chicago and Her Churches*,
(1868)

The Bishop was no sooner inaugurated into his office than he cast about him for the ways and means of extending the usefulness of the Church machinery and appliances. He summoned his clergy to his councils, and they cheerfully sustained him in all his schemes and projects. He saw that low down in the substrata of society, there were many helpless poor who needed instruction and aids to their livelihood. These poor outcasts were also human souls, immortal souls, for whom Christ died, and he, as the executor of the testament of Christ, must see to it that they were cared for and sustained by the loving arms of the Church. There were orphans and outcasts, and blind and deaf,—and, alas! poor Magdalens also, innumerable, whom society, in its cold-blooded way, had turned out into the wilds of life to die. These must all have a chance at least of redemption, socially as well as religiously; and the result has been the founding of schools, asylums, hospitals, into which as many as possible have been gathered, and restored to society and honorable labor.

The Order of the Good Shepherd Sisters was one of the means used to effect this reformation. It was established in 1859; and the house of the Order is on the North Side on Market Street,—a large, handsome brick house, surrounded by high conventual walls, so that the inmates are screened from obtrusive observation. The amount of good done by this Order will be known only at the last day, when the secrets of all hearts and places will be revealed, and the Good Shepherds shall be rewarded by seeing the good seed which they have planted here sprung up and flourishing with immortal vigor in the paradise of God.

There is an order, also, of the Christian Brothers, who unite the offices of religion and learning. They have charge of the great schools belonging to the Church of the Vicar General, the Very Rev. Dr. Dunne, on Desplaines Street. One of the schools is free to all Catholic children, and there is a higher school or academy, where the better class of scholars are taught Latin, German, French, and music, both vocal and instrumental. The number of pupils is five hundred. Beside the Christian Brothers, there is another order, called the Sisters of Loretto, created in 1858 we believe, which is attached to this school as teachers. The female department is made the special charge

of these noble women; and the total number of the pupils amounts to one thousand. The Sisters give instruction both in the free and the select school or academy.

This, however, is not all. There were found hundreds of poor waifs, floating helplessly and hopelessly down the social stream of the city, uncared for by all. Under the sanction of the Bishop, aided by his influence and authority, a Catholic Asylum was established in 1862 where these lost sons of nobody were gathered together, taught, clothed and instructed in some useful handicraft, by which, when they returned to the world, they could sustain themselves with honesty and credit. The workshops are contiguous to the schools, and are all clustered round the church of Dr. Dunne, on Desplaines Street. The number of the inmates is one hundred and six boys. They are instructed in useful learning four hours a day, and in their trades six hours. The Christian Brothers have them all in charge, and very happy must they be to witness the change which education and kind treatment and Christian love have produced in the minds, consciences and appearance of the little flock which they have redeemed from destruction.

There are other orders, of a fine human and Christian character, which have sprung into life under the auspices of the good Bishop Duggan. Among these are the Benedictines and the Redemptionist Fathers, together with two orders of Sisters, who teach the schools of their several parishes. The Sisters of St. Joseph have charge of the Ohphan Asylum of little boys and girls; the larger ones being sent to the Catholic Asylum.

One of the most beneficent institutions in the city is the Hospital of the Sisters of Mercy, which, though professedly a Catholic institution, is liberal enough to admit either Protestant or Catholic, in cases of emergency. It is situated on Indiana Avenue, and is always crowded with patients. Dr. N. S. Davis is the chief physician, and he attends the pospital, without any other fee or reward than the approval of a good conscience, twice every day, morning and evening. The patients thus obtain the best advice that the city affords, and the best possible attendance. The Sisters are unwearied in heir merciful ministrations, and attend the patient day and night.

It is to the honor of this Catholic institution that it exists literally for charity's sake. If he patients cannot afford to pay the very small fee which is charged for board, even this is remitted. There is no mercenariness in this house. It is pervaded by a similar spirit to that under which the sick, the lame, the halt, the blind, were healed

over eighteen hundred years ago in Galilee. The house has been rebuilt and very considerably enlarged to meet the city need.

* * * * *

It would require a volume to enumerate the different departments of religion, education, and charity, which have been established during the administration of Dr. Duggan. The Sisters of Charity teach the schools of the Cathedral of the Holy Name, which number five hundred pupils; and this also is a new work. Indeed the mind and spirit of this good man is over all his diocese. The new University has sprung up under his rule, and was completed if we remember right, two years ago, in 1863. The great name of Dr. McMullen, who is Principal of the University, is a sufficient guarantee for the soundness of the scholastic course which obtains in the curriculum of the institution.

In looking over the city map, and marking the number of churches, asylums, charities, institutes of various kinds, colleges, and schools, which have come into the life under the guardianship of Bishop Duggan, it almost seems as if a century had passed since he ascended the Bishop's throne, instead of half a decade. It is an exhibition of tropical growth, where things of a rare beauty and excellence are brought to a sudden perfection,—to last, let us hope, for a long time. Many parishes and churches have been formed and built under his episcopate,—St. Peter's, St. Joseph's, the French Church Notre Dame, St. Boniface, the German Church, and the Bohemian Church.

These, however, are but results under him, in the city; the country under his control has been crowded with converts during the same period; at Joliet, Morris, Ottawa, La Salle (at which latter place the Christian Brothers have a flourishing academy), Peoria, and Bloomington, to say nothing of new parishes.

Such a work could only have been accomplished by apostolic zeal and labor. Each one of these institutions is, to a certain extent, the centre of religion and civilization. They are a perpetual rebuke to iniquity and sin; a perpetual invitation to higher aims and a higher life than obtained in the surrounding world.

The private life of the Bishop is excellent in its charity and love, as his public life has been full of benevolence and religious zeal and usefulness. He is a man of exceeding gentleness and urbanity of manner, generous, humane, and hospitable. He turns not away from any, but administers "good words, or meat," as Robert Herrick says, to all who come to him.

He is of a refined taste, and is a lover of the arts and of books.

His presence makes a pleasant sunshine in the place, and his magnetism kindles up in others all the beauties of their character. He is of a large and liberal mind, and is too much of a Christian to be a sectarian. Once there came to him one of the Protestant city missionaries, complaining that the lower Irish in the neighborhood of his church annoyed him so much as to disturb the teaching and the worship. "Let us pray together, brother," said the Bishop, "that it may please God to renew their hearts and amend their ways;" and the high and dignified churchman knelt with the lowly missionary at the same footstool, and he was never after disturbed in his labors. This is a small matter, perhaps, but it is a great inlet into the character of the man, and will remain when more noisy things are forgotten.

During the late rebellion, Bishop Duggan has been a strong Union man, and has thrown all his influence on the side of the government. He is a good patriot and citizen, and is beloved by Protestant and Catholic.

Before entering upon his ministerial duties, after his college career, he travelled to Italy, and spent some time in Rome. On his return he published a book called "Recollections of Rome," which is written in a very vivid and scholarly manner, and gives a lively idea of the life of the venerable mother of empires.

Take him for all in all, we shall not soon look upon his like again, and therefore we wish him long life and joy.

(Phillips, *Chicago and Her Churches*, pp. 260-270).

CATHOLIC CHURCHES AND INSTITUTIONS IN CHICAGO IN 1868

BY GEORGE S. PHILLIPS, in *Chicago and Her Churches*, (1868)

Cathedral of the Holy Name, North State, corner Superior Street. Erected 1854. Cost \$100,000. Capacity to seat 1,400 persons. Congregation about 1,000. Rev. Joseph P. Roles, Rev. Fred. Smyth, and Rev. Max Albrecht, Pastors. There is a Sunday School connected with the church on North Market Street, where about four hundred children receive instruction. The Sisters of Charity have also a Sunday School, attended by about six hundred girls. The Sunday School for boys in the basement of the cathedral is attended by about three hundred and fifty pupils. There is a free library attached to the school on Market Street, under the charge of a society of young ladies and gentlemen, who have associated to teach the catechism. The Conference of St. Vincent de Paul Society attends to the distribution of alms and visitation of the destitute.

Church of the Immaculate Conception, North Franklin, near Schiller Street. Rev. Thaddeus J. Butler, D. D., Pastor.

Notre Dame de Chicago, Halsted, near Harrison Street. Erected 1865. Cost \$8,000. Capacity to seat 500. Rev. Jacob Cote, Pastor.

St. Bridget's Church, Bridgeport. Rev. John Grogan, Pastor.

St. Boniface's Church, Connell, Northeast corner Noble Street. Philip Albrecht, Pastor.

St. Columbkille Church, North Paulina, corner West Indiana Street. Rev. Thomas C. Bourke, Pastor.

St. Francis of Assissium (German Congregation), Clinton, Northeast corner Mather Street. Erected 1851. Rev. Ferdinand Kalvelage, Pastor.

St. John's Church, Clark, corner Eighteenth Street. Rev. John Waldron, Pastor.

St. James' Church, East side Prairie Avenue, between Twenty-sixth and Twenty-seventh Streets. Rev. P. Conway, Pastor.

St. Joseph's Church (German Congregation), Chicago Avenue, Northeast corner Cass Street. Erected 1864, at a cost of \$60,000. Capacity to seat 2,000. Congregation 1,000. Rev. Lewis Maris Fink, O. S. B., Pastor; Revs. P. Meinard, M. O. S. B., Maris Corbinian, M. O. S. B., Maris Leander, Assistant Pastors. There is a well-selected library for the use of the societies. There are five societies connected with this church: St. Benedictus, young men's; St. Ger-

trude's, young ladies'; St. Joseph's, married men; St. Mary's, married ladies',—all of which are for the promotion of practical religion and morality.

St. Louis Church, Sherman, near Polk Street. Rev. P. Noonan, Pastor.

St. Mary's Church, Wabash Avenue, Southeast corner of Madison Street. Erected 1845. Rev. T. J. Halligan, Pastor. Rev. B. D. Murphy, Assistant Pastor. Rev. P. T. Butler, Chancellor.

St. Michael's Church (German Congregation), North Avenue, corner Church Street. Erected 1853. Capacity to seat 850 persons. Rev. Pet. Zimmer, C. S. S. R., Pastor. An extensive library, under charge of M. S. A. Bauer, Librarian.

St. Patrick's Church, South Desplaines, Northwest corner of West Adams Street. Erected 1857. Very Rev. D. Dunne, V. G., D. D., Pastor.

St. Peter's Church (German Congregation), Clark, corner of Polk Street. Organized 1846. Present edifice erected 1863, at a cost of \$50,000. Capacity to seat 1,500 persons. Congregation about 1,000. Rev. Peter Fisher, Pastor.

St. Wenzeslaus Church (Bohemian Congregation), DeKoven, Northeast corner Desplaines Street. Rev. Joseph Molitor, Pastor.

There are eleven convents with the Roman Catholic Church.

(Phillips, *Chicago and Her Churches*, pp. 565-66).

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COMMENDATION OF MOST REVEREND ARCHBISHOP GEORGE W. MUNDELEIN

This publication is one we can be proud of. It is gotten up in an attractive form and its contents are interesting and instructive. I have been complimented on it and have heard it praised in many quarters. * * * The Society should receive encouragement from every source, and all who possibly can should enroll in its membership. * * * I need not add that your work has not only my blessing, it has my encouragement. It has every aid I can give it.

EDITORIAL COMMENT

Reflections Induced by the New Year.—The best way to make calculations for the New Year is to call up in review the events or incidents of the old.

All of us have many activities and many are obliged to apportion their thoughts and efforts to a wide variety of work. There are not nowadays many single cylinder people as there were some years ago. The old adage "do one thing and do that well" is perhaps just as forceful as ever it was, but it seems now not to be so practical, and while there is an advantage in the mastery of a calling, there is a degree of selfishness in confining oneself in such manner. It is wonderful to be a fine physician or a brilliant lawyer, but there are interests in the world just as important as law or medicine, and the *all* lawyer or *all* physician may perhaps not only miss much of the various interests in life, but may also deny his fellows much good that he is capable of exerting in addition to the successful conduct of his profession.

These remarks seem to be justified by the thought of numerous activities that are pressing themselves upon Catholic men and women today. Consider the work of the Holy Name Society in the Chicago diocese for example: More than 50,000 men from all walks of life are enlisted in this work, which, by no stretch of the imagination, can be called Utopian. It is infinitely practical; it requires a substantial contribution of thought, time and money. The members divert from their regular occupations such of those contributions as are necessary to carry on the work.

Take again the Knights of Columbus and as an outstanding example their war work. No single-thought men can be useful in such work.

Coming closer to home—we are engaged in a historical work that requires a

diversion of mind and means from regular every day channels. Rightly understood, we think it will be conceded, the work ranks amongst the most important works of the Church. Its value to the present and succeeding generations can hardly be overestimated. It too is a most practical work, and has its basis and foundation in facts. Single-minded people may be unable to appreciate its value, but men and women of vision at once recognize its importance.

As proof that such is the case, we need only point to the limited experience of the ILLINOIS CATHOLIC HISTORICAL SOCIETY. In the short time the SOCIETY has been in existence, nearly a hundred men and women have become life members and nearly a thousand have become annual members; not as the result of a high pressure campaign, but voluntarily and indeed eagerly. In addition a large number of men and women have given freely of their time in attendance of organization meetings and in the discharge of more or less onerous duties as officers and members, and best of all, some of the ripest historical scholars in America have without any sort of compensation given of their best in learned disquisitions that required days and in some cases months of labor and investigation for their preparation. Many of such writers have repeated their efforts and given to the world some of the best historical studies that have yet been published.

One purpose of this editorial therefore, is to urge all to diversify their interests at least to the extent of co-operating in such excellent works as we have here named. It is not pretended that these are the only co-operative endeavors that may rightfully claim some of the thought and effort of able and intelligent Catholics; there are of course many others; our chief interest so far as the ILLINOIS CATHOLIC HISTORICAL REVIEW is concerned being, of course, the promotion of the particular work we have in hand.

Looking back over the year just past and noting the gratifying success which has crowned the efforts of those who have the purpose of collecting and putting in condition for preservation the history of the Middle West, and especially those features of such history as are of considerable interest to Catholics, we feel encouraged to begin the New Year with even firmer hopes in the realization of the desired ends.

Our gratitude to all those who have so efficiently aided in the work is unbounded, and we earnestly bespeak a continuation of the generosity and co-operation that has made the success of the ILLINOIS CATHOLIC HISTORICAL SOCIETY possible.

Valuable Historical Data.—Many Catholics have caught the spirit of the historical propaganda, and are on the lookout for data which is of historical value. Since the last publication we take pleasure in acknowledging receipt from the Franciscan Monastery at Quincy, Illinois of the following books: "Jubilee of the Fiftieth Anniversary of St. Francis Solanus College," Quincy, Illinois, "Souvenir Golden Jubilee St. Francis Solanus Parish," Quincy, Illinois, "Fiftieth Anniversary St. Mary's Hospital," Quincy, Illinois, "Souvenir Sixtieth Anniversary of St. Anthony's Parish," Melrose Township, Adams County, Illinois.

From St. Mary's High School, Chicago, we have received a very interesting relic in the form of the first copy of "The Young Catholic's Guide" published in Chicago in May, 1867.

Through the kindness of Miss Cecelia M. Young we are in receipt of several cuts and clippings collected and preserved by her uncle, Reverend James J. McGovern, D. D., some of which we have already made use of in the ILLINOIS CATHOLIC HISTORICAL REVIEW.

We highly appreciate such gifts, and beg our readers to provide us with everything within their control that has historical value or significance. All such donations will be acknowledged and carefully preserved.

Special Mention.—In the October, 1919, number we published a list of Life Members and heretofore acknowledged some special contributions which we have received, but feel that in order to keep our records up to date we should direct attention to the fact that since the last publication the following have become Life Members, namely:

Right Reverend P. J. Muldoon, D. D., Rockford.

Mrs. Bedelia Kehoe Garraghan, Chicago.

Sisters of St. Francis of Mary Immaculate, Joliet.

Mrs. John C. Thorne, Chicago.

We have before acknowledged in these columns a contribution of \$100.00 each from the Illinois State Court Catholic Order of Forresters and the Illinois State Council, Knights of Columbus. Mr. Edward A. Cudahy also gave us a special contribution for the year of \$100.00 in addition to his life membership.

It is desired again to mention the fact that the Forresters and Knights of Columbus through their state bodies have unanimously indorsed the Illinois Catholic Historical Society and pledged their earnest and continuous co-operation. They adopted resolutions urging all local branches to take a live interest in the welfare of the Society, and assist it morally and materially.

It is from such sources as those above mentioned that the Society draws its strength. The subscription price of the ILLINOIS CATHOLIC HISTORICAL REVIEW of \$2.00 would barely cover the cost of publication in normal times. At present, printing in all its phases has increased in cost amazingly. To produce a publication like the ILLINOIS CATHOLIC HISTORICAL REVIEW at the present, costs almost double what a similar publication cost a few years ago. We have not thought it wise to increase the subscription price however, since the chief solicitude of the Society is to have its publications read, and accordingly we are dependent upon our life members and donors for permanent support. All Catholics are earnestly requested to join in this work.

A Broad Historical Movement.—The Chicago Historical Society, The Municipal Art Commission and other Chicago organizations have under consideration a program of site marking that is of the highest interest to Catholics. According to a press dispatch it is planned among other things, to dedicate the new ornamental bridges to the memory of the early explorers—Joliet, La Salle, Pere Marquette and others, who set out on their long voyages of discovery up the Chicago river.

The suggestion has been made that statues of these explorers be erected on the plazas at the approach of the bridges.

There is also talk of marking the site of some building where Theodore Roosevelt spoke.

Historic sites in outlying districts also will be looked after. Plans are

under way for the erection of a balustrade across the front of the old Beaubien burying ground near Naperville, and to mark with a suitable tablet the spot where Mark Beaubien held forth as host of the Sauganash, Chicago's first social club.

The Perboyre Junior Art Society conducted exercises on the river bank on December 8th, the Feast of the Immaculate Conception in honor of the stay of Father Marquette on that river from the 4th of December, 1674, to the 30th of March, 1675. A pretty feature of the program was the casting of flowers upon the waters of the river. As conditions are now, this little ceremony has a greater significance than it would have had in the days of Marquette. In his day the flowers would have been swept into the lake in a few minutes. Now since the current has been altered, they were borne in the other direction, past the portage where Father Marquette stopped and on down the course of the Des Plaines, the Illinois and the Mississippi to the Gulf of Mexico and possibly out into the wide Atlantic. It was even so that Marquette's message traveled, and this little ceremony is both beautiful and significant and well deserves repetition from year to year.

Get the History Habit.—To those who have not delved much in history it may appear to be a dry subject. There is so much of wars and dates and uninteresting detail in many of the historical writings that many readers find it tedious, but history rightly written and rightly understood is as interesting as the richest romance, and in addition it is the foundation of true knowledge.

One of the reasons why the study of history is sometimes thought to be a task rather than a pleasure is that it frequently (necessarily of course) deals with far-away peoples and conditions. It is hard to maintain an interest in the study of Ethiopians, Mongolians and even of the people of far-away Europe or Australia; but when we read of the men who made the paths that developed into the very roads and streets which we now travel, and of the conditions that existed in their day, it is like reading of the childhood and youth of your parents. Who dwelt upon the spot where you now stand two hundred years ago? What were the conditions that surrounded the men who cleared the land from whence your subsistence is now drawn? How did those who occupied the place where you now reside conduct themselves one hundred and fifty or two hundred years ago? What effect did their coming and the life they lead have upon your present situation? All these questions are of vital interest, and there is none so dull that has not frequently thought of them. To know just where the first prayer was said, the first cross raised, the first house built, the first Christian ceremony administered, to be able to put your foot upon the spot where notable earliest inhabitants trod is of such romantic interest that none can escape its witchery.

Our interests, of course, are many, and most of our lives are full. There are none of us so stupid, however, that we do not give at least a small part of our time to reflection and even speculation of some kind. This writer firmly believes that there is no subject that will yield a greater amount of pleasure and satisfaction not to say benefit in proportion to the time devoted to it than the study of intimate historical subjects.

This is exactly what we are doing now in the ILLINOIS CATHOLIC HISTORICAL SOCIETY. No other organization now or heretofore existing in this part of the country has been equipped or has had the inclination to make this sort of study.

There have been and are of course historical societies, but none of them were Catholic. The first century of the history of Illinois is all Catholic. General historians and historical societies naturally have not taken the special interest in that period which Catholics must, but yet it is the basis and foundation of all subsequent history of that state. The general reader never before had an opportunity to learn the intimate history of that first century. Hints and fragments have found their way into general writings heretofore, which have but given intimation of the deep interest connected with that period, but the mines of information and the wealth of interest have never before been uncovered to the general view.

In the ILLINOIS CATHOLIC HISTORICAL REVIEW you will find the key to these reservoirs of interest and information. Join the ILLINOIS CATHOLIC HISTORICAL SOCIETY family and get the historical spirit. Once you are inoculated with the germ you will view the work as a scholarly priest, John E. Kealy of St. Joseph's Church in Lewiston, Maine, writes us: "It is indeed walking in the very land of romance when we consider that it is but a hundred years or so since some of the scenes so well described in your REVIEW were enacted, or since the Indian canoes were moored along the water front where proud Chicago now stands."

Make the study of the Catholic History of Illinois one of your New Year's resolutions and put it into execution by becoming a member of the ILLINOIS CATHOLIC HISTORICAL SOCIETY.

ANNUAL MEETING

of the Illinois Catholic Historical Society

Another stage of progress was reached when on December 3, 1919, the Illinois Catholic Historical Society held its annual meeting for the election of officers and the transaction of its business.

The date on which the meeting was held was the anniversary of the admission of the State of Illinois into the Union, which event occurred December 3, 1918. The meeting was called on that date in honor of the State's birthday.

The meeting was called to order by First Vice-President, Rev. Frederic Siedenburger, S. J., who has been acting President since the death of the President, William J. Onahan.

Gratifying reports were made by the officers and the business and status of the society reviewed and discussed. It was disclosed that the society from its very organization on February 28, 1918, had been prosperous and successful. The membership has grown steadily and the financial condition of the society was very satisfactory.

The question of increasing the subscription price of the ILLINOIS CATHOLIC HISTORICAL REVIEW was discussed, and it was pointed out that under the prevailing high prices for printing and supplies the two dollars annual subscription does not cover the cost of production; but as the chief object of the publication is to disseminate a knowledge of the Catholic history of the state and surrounding territory it was decided to endeavor to make up the losses in other ways and retain the present annual subscription.

Two new classes of membership were proposed, namely: An annual membership for those who do not subscribe for the REVIEW. The proposal was to permit members to join upon payment of one dollar annually. The other proposal was a sustaining membership under which persons able and inclined so to do would pay twenty-five dollars annually to sustain and promote the work of the society. Both propositions were referred for consideration to the Executive Council of the Society.

The Executive Council was instructed to invest the present surplus in the treasury in United States Government bonds. As a surplus accumulates it is transferred to the Endowment Fund provided for by the rules, the purpose of which is to guarantee the permanence of the work of the society.

Under the proper order of business the election of officers took place and resulted as follows:

HONORARY PRESIDENTS

Most Rev. George William Mundelein, Chicago; Rt. Rev. James Ryan, Alton; Rt. Rev. Peter J. Muldoon, Rockford; Rt. Rev. Edmund M. Dunne, Peoria; Rt. Rev. Henry Althoff, Belleville.

OFFICERS

President, Rev. Frederic Siedenburg, S. J., Chicago; First Vice-President, Edward Osgood Brown, Chicago; Second Vice-President, James M. Graham, Springfield; Treasurer, William J. Lawlor, Chicago; Corresponding Secretary, Marie Sheahan, Chicago; First Recording Secretary, Margaret Madden, Chicago; Second Recording Secretary, Helen Troesch, Springfield; Archivist, Rev. A. J. Wolfgarten, Chicago.

TRUSTEES

Rt. Rev. Daniel J. Riordan, Chicago; Very Rev. James Shannon, Peoria; Very Rev. John B. Furay, S. J., Chicago; Rev. John Webster Melody, Chicago; James A. Bray, Joliet; Michael F. Girten, Chicago; Frank J. Seng, Wilmette; Mary Onahan Gallery, Chicago; William N. Brown, Oak Park; William F. Ryan, Chicago.

EDITOR-IN-CHIEF

Joseph J. Thompson, Chicago.

ASSOCIATE EDITORS

Rev. Frederick Beuckman, Belleville; Rev. J. B. Culemans, Moline; Rev. Francis J. Epstein, Wheaton; Kate Meade, Chicago; William Stetson Merrill, Chicago.

BOOK REVIEWS

Quarterly Bulletin of the International Federation of Catholic Alumnae. With No. 1 of Volume 3, the *Bulletin of the International Federation of Catholic Alumnae* assumes a new and very attractive form. With colored cover and artistic cover design the publication at once takes rank with the substantial magazines of the country.

This number of the quarterly contains eighty pages exclusive of cover and is replete with interest. A number of sound articles appear, the most notable perhaps, that of Very Rev. Edward A. Pace, Ph.D. on "American Ideals and Catholic Education."

Mrs. Mary B. Finan, A. B. (Mount St. Joseph College, Dubuque, Iowa), of Chicago, is Editor-in-Chief of this able and artistic publication and is assisted by an able staff amongst whom is Mrs. Daniel V. Gallery (Sacred Heart Alumnae), also of Chicago, head of the Department of Literature.

Mrs. Finan's extensive experience as a social worker, her ability as a writer and critic, and the recognized ability of her assistants are guarantees of success.

The Department of Literature of which Mrs. Gallery is Chairman has three Illinois members in addition to the Chairman, viz.: Press, Miss Margaret O'Connor; Moving Pictures, Miss Loretta Farrell; Secretary of the Department, Miss Elizabeth King.

We predict for the *Bulletin* under such able direction, a career of gratifying success and great usefulness. Now, more than ever, is such a publication as these college women are capable of producing and circulating sorely needed. The *Bulletin* will be welcomed in all homes of culture and to reading circles of discernment.

Conquest of New France. A Chronicle of the Colonial Wars. By George M. Wrong, Yale University Press.

The above named book is Volume 10 of the *Chronicles of America* Series being issued by the Yale University Press, and as the title indicates, deals with the contest between France and Great Britain for supremacy on the American Continent.

The chronicle series of historical works is produced in what may be called handy form, small volumes, concise and interesting text and faultless printing. They are for readers—not for students of history. While one is obliged to take the statements of the author on faith, (there being no foot-notes and only scant reference to sources for authorities at the end of the volume) yet it may be confidently asserted that the statements of facts are invariably reliable.

The author of this book falls clearly in the category of pro-English

authors, and also sustains the character of Parkman and others who saw much to admire in the missionaries who were the pioneers in the new country, but distinctly disapproves their cause. It is under the influence of this conviction that Mr. Wrong makes such statements as the following: "But the Jesuit of that age was prone to be half spiritual zealot, half political intriguer." (p. 76).

Mr. Wrong in his very readable book has given us a real novelty in historical suggestion when he attempts to make the British officers and soldiers gentle and humane and the French officiary and soldiery brutal and inhuman. All other writers so far as we are advised have taken exactly the opposite view and have agreed that the British continuously incited the Savages to assassination and brutality. This author actually puts the French and the Acadians in the wrong in connection with the horrible outrages committed by the British in the banishment of the Acadians. Up to this time those villainies have been laid at the door of the British, and we are satisfied that there they belong, Mr. Wrong's assertions to the contrary, notwithstanding.

Mr. Wrong reveals his preference for England frequently, and seems to place the English Government before his own definitely in an aspiration with which he closes a tribute to Sir Horace Walpole. After speaking in the highest terms of that British Minister, the author says:

While continental nations were wasting men and money Walpole gloried in saving English gold. He found new and fruitful modes of taxation, but when urged to tax the colonies he preferred, as he said, to leave that to a bolder man. *It is a pity that any one was ever found bold enough to do it.* (p. 69). The italics are ours.

It is insistently asserted that Great Britain or some Britishers are conducting a wide-spread British propaganda campaign in this country, which includes amongst its objects that of re-making American opinion with reference to the party at fault in the Revolutionary War and the War of 1812. We are to be taught, if these assertions are to be relied upon, that England was a benevolent and loving mother, and that our forefathers were grossly in error in resisting the regulations sought to be enforced in this country, and in quarreling with the mother country; that the British system of government is much better than ours, and that instead of cherishing any resentment we should love England, acknowledge our errors and ally ourselves with her, doing all that she desires and requests us to do. To spread this propaganda it is said that writers and periodicals have been approached, and some of them indeed subsidized.

We do not pretend that the author and publishers of this work could be so influenced, but think it proper to sound a note of warning against all that species of clap-trap which has for its object the reversal of long established historical facts.

Crusaders of New France. *A Chronicle of the Fleur-de-lis in the Wilderness.* By Wm. Bennett Munro, Yale University Press, 1918.

This is another of the Yale University *Chronicles of America* series, being Volume 4, and while written and produced in the same style as *The Conquest of New France*, is a more agreeable and interesting volume, especially to Americans and Catholics.

To tell the story of New France interestingly and understandingly in 227 short pages, set with fine clear type, is a real achievement in book writing, yet this Mr. Munro has done. It has been possible for the author of this work to write interestingly of New France, because he had a genuine sympathy for the French people. Almost at the beginning of his work, Mr. Munro thus states his appreciation:

At all periods in their history the French have shown an almost inexhaustible stamina, an ability to bear disasters and to rise from them quickly, a courage and resistance that no obstacles seem able to thwart. (p. 3).

Mr. Munro was able also to appreciate the influence of the Catholic religion upon the life of the individual and on the community. He says:

New France was born and nurtured in an atmosphere of religious devotion. To the habitant the Church was everything—his school, his counselor, his almsgiver, his newspaper, his philosopher of things present and of things to come. To him it was the source of all knowledge, experience, and inspiration, and to it he never faltered in ungrudging loyalty. The Church made the colony a spiritual unit and kept it so, undefiled by any taint of heresy. It furnished the one strong, well-disciplined organization that New France possessed, and its missionaries blazed the way for both yeomen and trader wherever they went. (p. 225).

And the possibility of a civilization without extensive governmental machinery is understood by the author as made plain by him when he says:

The parish church indeed was the emblem of village solidarity, for it gathered within its walls each Sunday morning all sexes and ages and ranks. The habitant did not separate his religion from his work or his amusements; the outward manifestations of his faith were not to his mind things of another world; the church and its priests were the center and soul of his little community. The whole countryside gathered about the church doors after the service while the *capitaine de la côte*, the local representative of the intendant, read

the decrees that had been sent him from the seats of the mighty at the Chateau de St. Louis. (p. 219).

The story of New France unfolds beautifully under Dr. Munro's treatment, and one can only regret that the work is not more detailed and that foot-notes have not been supplied to indicate the sources of information.

It will strike the western reader especially that so little mention is given Father Marquette and his exploration work. Just why historical figures so great as Marquette and Joliet and the great work they did, should command but the following forty words, is hard to understand:

Pere Marquette and Louis Joliet had reached the Great River and had found every reason for believing that its course ran south to the Gulf of Mexico and not northwestward to the Gulf of California as had previously been supposed. (p. 103).

The author has supplied us with a sound explanation of the reason why France lost control in the New World:

Historians of New France have been at pains to explain why the colony ultimately succumbed to the combined attacks of New England by land and of Old England by sea. For a full century New France had as its next-door neighbor a group of English colonies whose combined populations outnumbered her own at a ratio of about fifteen to one. The relative number and resources of the two areas were about the same, proportionately, as those of the United States and Canada at the present day. The marvel is not that French dominion in America finally came to an end but that it managed to endure so long. (p. 14).

History of the United States for Catholic Schools. By Charles H. McCarthy, Ph. D., Knights of Columbus Professor of American History, The Catholic University of America. American Book Company, Publishers, New York, Cincinnati, Chicago, Boston, Atlanta.

The above is a work nearly 500 pages and bears the *Nihil Obstat* of Arthur J. Scanlan, S. T. D., *Censor Librorum* and the *Imprimatur* of John Cardinal Farley. It may be said for this work that it is a very readable presentation in brief of the story of the United States. It is very difficult to present a view of the History of the United States in such a condensed form.

Mr. McCarthy's little book possesses many excellences. For one thing—it does almost completely what no other history of the United States heretofore published by a big general publishing house has done, namely: it eliminates all the untruths and most of the reflections upon Catholics that have been habitually written into general histories of the United States.

Fault can be found with anything, and there are habitual fault-finders. We are not in that class and are only too happy to be able to indorse every effort inspired by good intentions at holding forth the Church in its true light. Mr. McCarthy's history is one of such efforts, and we commend the spirit in which it is written.

There are nevertheless several defects in the work which should be corrected if other editions are to be published. There are a number of changes in the text which should be made and without the slightest purpose of hurtful criticism we feel called upon to draw attention to these defects.

In the first place one reading this book cannot help feeling that the author has moved too much with the current; has taken for granted the statements of former writers in too many cases without stopping to inquire as to their correctness. For example, in speaking of the people of the early colonies, Mr. McCarthy says:

Of the thirteen colonies ten were settled almost entirely by Englishmen. In New York, Walloons and Dutch made up the first communities, as the Swedes and Finns were the most numerous of the early settlers in Delaware. Like the first settlers of New York, those of New Jersey were Hollanders. In considerable numbers French Calvinists came to the Carolinas, etc.

This of course is what Senator Lodge maintained in his writings, but had Mr. McCarthy consulted Mr. Michael J. O'Brien the author of *A Hidden Phase of American History*, he would have learned that from the very beginning the Irish were numerous in all of those settlements.

Mr. McCarthy has also sinned in the fashion of the Eastern writer who traditionally is unable to see over the top of the Alleghany Mountains. The West is of no consequence to such—hence there is no special necessity of being correctly informed upon Western history. On page 132 the author gives a most inaccurate and unsatisfactory account of the discovery of the Mississippi River and the exploration of the Illinois by Father Marquette. From reading the paragraph dealing with Marquette and Joliet one would never guess that Father Marquette had made two distinct trips into Illinois and had established the Catholic Church in the center of the continent. In note 2 on that page the author says:

On earlier journeys of exploration in 1669-1671 La Salle had already discovered the Ohio and probably the Illinois also.

There is in existence no authentic record proving that La Salle discovered the Ohio River, and no responsible historian has ever before seriously maintained that La Salle discovered the Illinois River.

Distinguished men of Irish extraction and others are charging specifically that a British propaganda exists in the United States, the purpose of which is to counteract the view that England was at fault in her quarrels with the United States. British writers have been asserting that it was the English King and not the English people that was to blame, and it is said there is an attempt on foot to instill this belief into the minds of Americans. Unwittingly perhaps, Mr. McCarthy coincides with this program, if indeed there is such a program. In speaking of the King's signing the Stamp Act he takes the trouble to explain in a note at the foot of page 151 that "when the act was signed, King George III was suffering from the first of several attacks of insanity." Hence we presume we are not to hold a grudge against England.

This is not really the only passage that looks like an excuse or justification of Great Britain. In speaking of the War of 1812 Mr. McCarthy draws attention to the causes of the War (p. 260) one of which was set out as "(4) urging Indians to make war on the settlers in the West." Mr. McCarthy attempts to explain away this charge by a foot-note as follows:

That the British had been stirring up the Indians was generally believed but this charge unlike the rest, was without foundation.

Mr. McCarthy has evidently not read the evidence establishing the heinousness of the conduct of Lieutenant-Governor-General Hamilton, otherwise and better known as "the hair buyer general" who set a price not only on the scalps of white men killed by Indians but as well paid for scalps of women and children, and has perhaps overlooked the fact that a better price was paid by the British officers for the scalp of a dead American than for the body of a live one taken prisoner. If further evidence were required of the truth of this charge, it could be found in the letters and correspondence of Territorial Governor Ninian W. Edwards as disclosed in letters sent by Major-General Isaac Brock to his agents in the Illinois country and carried through Chicago.

It is hoped Mr. McCarthy and the publishers of this book will not think it technical if we object to a lamentable indefiniteness throughout the book. To write a history which is to be made the basis of a study of that subject and continually neglect to state the first or given name of the characters spoken of, seems to us unpardonable. Looking at page 92 for instance, we find it stated that Dr. LeFont of the Jesuit Seminary made the journey to Vincennes with Father Gibault. This is the first and last time that Dr. La Font

is mentioned. In every other publication we know anything of he is called La Font, and an elementary rule would require that his first name be given upon first mention thereof. But that is not all that is wrong with the phrase. There was at that time no Jesuit Seminary nor is there anything to indicate that there ever was such a seminary in Illinois. There was a college which had been suppressed at the time the Jesuits were banished in 1763, and the buildings of which were confiscated by the British in 1765 and at the time of the Clark Conquest were used as a fort, the Fort Gage captured by Clark. Dr. La Font was a physician and not a priest as the reference to the Jesuit Seminary would indicate. One might say—what difference can that make, and why draw attention to it. History is nothing if not accurate.

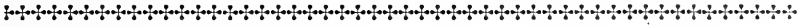
Speaking of the banishment of the Jesuits, Mr. McCarthy falls into the error of fixing the date of the banishment as 1767 (p. 324) four years too late.

I am sure that Irishmen especially will be greatly surprised to learn that a "History of the United States for Catholic Schools" written by a man of the name of McCarthy does not contain upon any one of its 500 pages the name of General and Senator James Shields or any reference whatever to such a man. In some respects the career of General Shields is not paralleled by any other man in America. Mr. McCarthy discusses the Mexican War and the Civil War and the politics and economics of the country. General Shields was one of the heroes, one of the bright particular stars of the Mexican War, and a distinguished officer of the civil war, so distinguished for his ability as a general that it is demonstrable that he was offered the supreme command by President Lincoln. He is unknown to Mr. McCarthy, at least unmentioned. Neither does he mention Governor Wm. L. Bissel who was another hero of the Mexican War and distinguished statesman. It might be possible on account of space to be obliged to omit mention of our heroic Colonel James A. Mulligan, but it seems to us that if this book was intended largely for use in the Catholic schools, it would be profitable to draw attention if even briefly to such distinguished Catholics as we have named.

If the limitations as to matter have been such as to prevent recognition of this character, it is respectfully suggested that a new edition should provide for more latitude in this regard.

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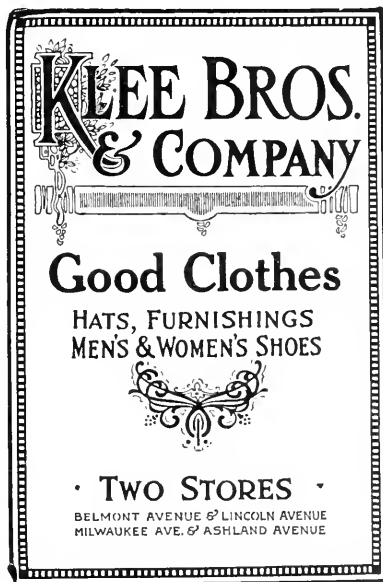
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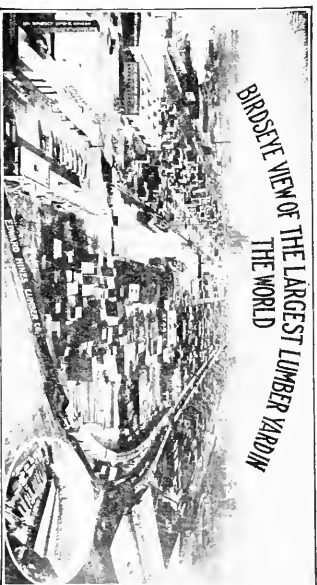
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